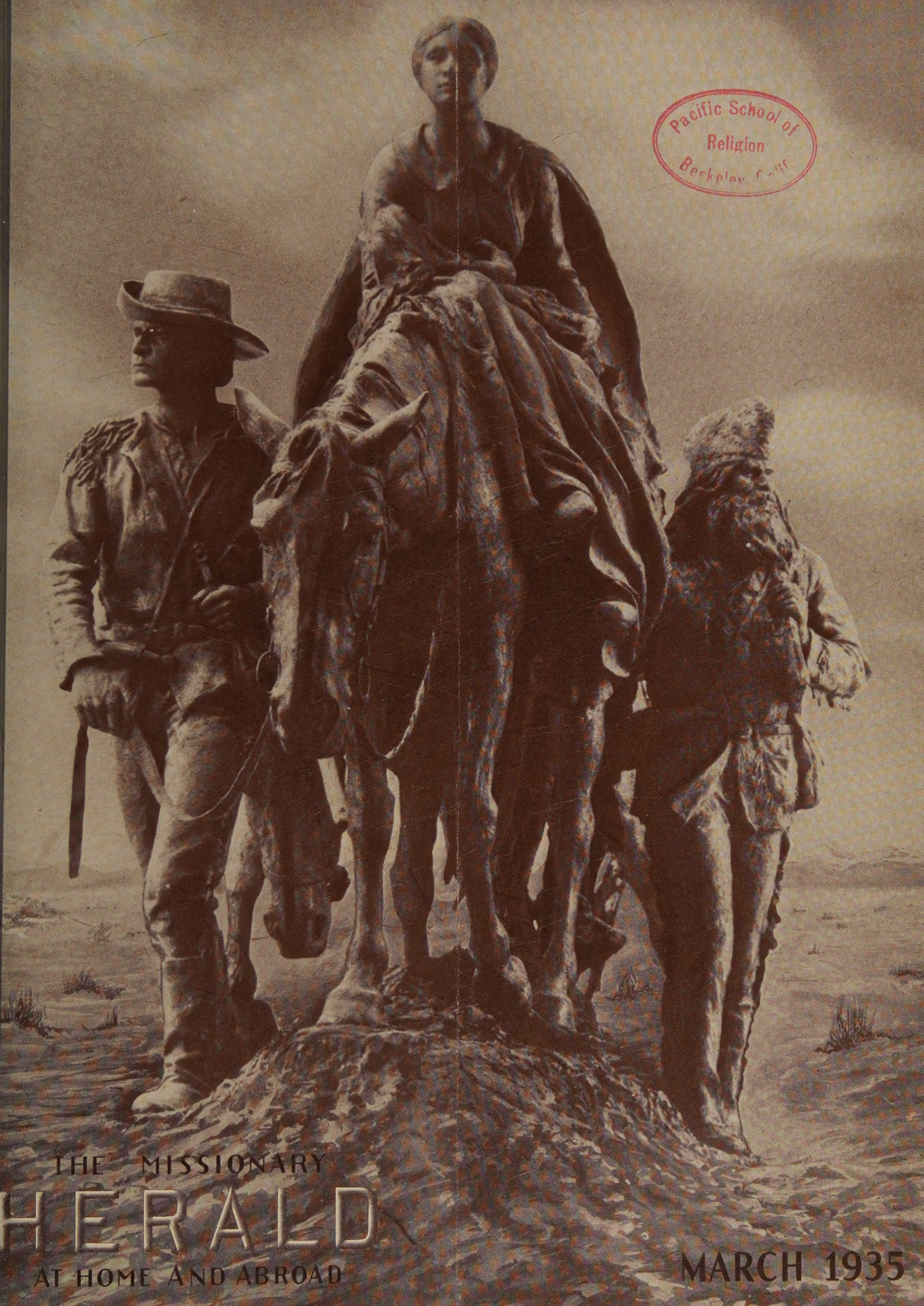

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

AT HOME AND ABROAD

MARCH 1935

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IN MARCH

the Church Extension Boards have the floor, starting with their statement of policy. Mark A. Dawber's article is a speech that was given at the Home Missions Council in Philadelphia; he is superintendent of the Department of Rural Work for the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Dr. Halliday is General Secretary of the Church Extension Boards. A. L. DeJarnette has been a home missionary pastor at Soddy, Tennessee, since 1926. James C. Perkins, home missionary pastor at Regent, Havelock, and New England, North Dakota, is the son of a former missionary of the American Board to India and nephew of Dr. Brewer Eddy. Ora Spencer is pastor of the self-supporting church at Mendon, Illinois. Franklin Forrester, now pastor at Metaline Falls, Washington, recently returned from a term of service as pastor of the Federated Congregational and Methodist Church at Nome, Alaska. George N. White is alumni secretary of the A.M.A. station in Chicago. Mrs. Richardson is president of the Maine women's organization. Mrs. Christofersen is a member of the American Board's South Africa Mission. James F. Garvin is a layman in Laguna Beach, California. T. Buell is Indian principal of the Byculla High School (for boys) in Bombay.

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

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Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXI **MARCH, 1935** **No. 3**

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Pioneers! O Pioneers!

WALT WHITMAN

O you youths, Western youths,
So impatient, full of action, full of manly pride and friendship,
Plain I see you, Western youths, see you tramping with the foremost,
Pioneers! O pioneers!

Have the elder races halted?
Do they droop and end their lesson, wearied over there beyond the seas?
We take up the task eternal, and the burden and the lesson,
Pioneers! O pioneers!

O to die advancing on!
Are there some of us to droop and die? has the hour come?
Then upon the march we fittest die; soon and sure the gap is filled,
Pioneers! O pioneers!

* * *

Not for delectations sweet
Not the cushion and the slipper, not the peaceful and the studious,
Not the riches safe and palling, not for us the tame enjoyment,
Pioneers! O pioneers!

Do the feasters gluttonous feast?
Do the corpulent sleepers sleep? have they lock'd and bolted doors?
Still be ours the diet hard, and the blanket on the ground,
Pioneers! O pioneers!

Has the night descended?
Was the road of late so toilsome? did we stop discouraged, nodding on our way?
Yet a passing hour I yield you in your tracks to pause oblivious,
Pioneers! O pioneers!

Till with sound of trumpet,
Far, far off the daybreak call—hark! how loud and clear I hear it wind—
Swift! to the head of the army!—swift! spring to your places,
Pioneers! O pioneers!

Forward with Home Missions

The Church Extension Boards Give a Statement of Policy

Foreword

The rapidly changing conditions under which the Church Extension Boards must operate make it necessary that their activities and methods of work should be subject to frequent revision and adaptation, and that this continuing process should from time to time be summarized and, where possible, projected for some years ahead.

The Board of Directors, therefore, after seeking through the Administrative Committee the counsel of many advisers, approve the following Statement of Policy as indicative of present practice and future aim.

I. Definition of Home Missions[1]

In the words of the Findings of the North American Home Missions Congress held in Washington, D. C., December 1930,

We conceive that the task of Home Missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.

2. To make the church available to those sections of America which lack its ministry.

3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

II. Name

We record some dissatisfaction with the name "Church Extension Boards" as failing in accurate connotation of the full scope of our work and express our purpose to seek one that will be more truly descriptive of the larger conception of our mission as contained in the first section of this report.

III. Interdenominational Coöperation

Coöperation is the most important and pressing problem before the home missionary agencies of the country. This is not alone for the sake of economy but, far more important, for the sake of thoroughly effective work. Such coöperation we believe possible in three directions: (1)[2] elimination of overlapping, (2) allocation of underchurched areas, (3) assumption of positive coöperative projects.

---

[1] It is noteworthy that the word "frontier" does not appear in this statement. This is in harmony with the accepted fact that the old geographical frontier, which figured so largely in home missionary beginnings, has well-nigh vanished. A new frontier confronts the churches today. It is found in the pagan conditions which prevail in both rural and city life; in the special problems of foreign-speaking populations, and of American Negroes and Indians; in the materialism and spiritual destitution of a large proportion of the members of our churches; in the opportunity of enlisting the children and youth of America in a new crusade for the better realization of Christianity in the life of our own time.

We believe, for example, that we can supply a most fruitful service to our churches by making available from time to time some of the especially gifted men of our denomination who upon invitation can go into certain localities for the purpose of creating a greater devotion amongst our church people and also securing the allegiance of the unchurched.

It is evident that we can set no geographical limitations to home missionary activity. While disavowing any purpose to support such work in the interest of denominational prestige, the spirit of Christian service demands expression wherever the need is found. (In this connection reference is made to Appendix A for a statement, formulated some years ago, of our policy in the South.)

[2] Under (1) we place large emphasis upon the efforts of the Home Missions Council which since its organization

IV. Intensification of Program

The somewhat smaller number of fields remaining to us after the ground has been cleared of competition through coöperative effort will make possible a broadening and deepening of effort. A symmetrical program will include worship, religious education, pastoral and community service and will require in many instances a multiple ministry rendered by two or more trained workers. The Building Society will contribute to the success and permanency of such projects by assisting in the acquisition of proper plant and equipment.

V. Adaptation of Methods

Anticipating financial difficulties for some time to come, we believe that we should continue to explore methods by which religious ministry may be brought to areas where it is impossible to maintain a resident minister. Further development of Sunday, week day and vacation schools, emphasis on the service of extension workers in neglected sections, utilization of electrical transcriptions and of motion and stereopticon pictures will all contribute to this end. Neighboring mission fields should be encouraged to sink local differences and join in "larger parish" efficiency. Town churches should extend their parishes to the adjacent countryside. Rural pastor's conferences, preferably interdenominational, should be encouraged through our participation and financial support.

VI. Internal Administration

1. Within the past few years a number of the missionary conferences have undertaken the "coöperative" status, whereby their own boards administer the lump-sum budget for missionary aid allocated to them by the national society. This status ought ultimately to be extended to all conferences. (See appendix E for statement concerning the handling of official communications to the national society from the field.)

2. If a common system of accounting were to be adopted by the conferences, the work of reporting, record-keeping and auditing would be simplified.

3. The Church Extension Boards seek to encourage aided churches to do their utmost toward self-support. They regard automatic annual diminution of aid by at least one-tenth of the initial grant as normal procedure, with the burden of proof upon the field to show why such reduction should not take place in cases where enforcement of the rule might work undue hardship.

4. Considerations governing the granting of aid include the following:

a. Churches in strategic locations, whether rural or urban, which are endangered by losses, such as bank failures, failure of endowments, maturing mortgages, etc., but which have a definite future, should receive particular help. This principle should hold true also of churches which may not be in immediate danger of losing their property, but which need assistance because of the sudden development of their communities, due to new highways, trends of population or new industries. Grants to such enterprises should be with the studied purpose of rendering them self-supporting and contributory as soon as possible.

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in 1914 has exerted itself in the interest of comity; also upon the voluntary association of the boards of five major denominations (Northern Baptist, Congregational-Christian, Methodist Episcopal, Presbyterian, U.S.A. and Reformed in U.S.) in assembling a "master list" of their aided work throughout the United States and "without tarrying for any" proceeding to eliminate competition within their own group. (See Appendix B for procedure adopted at Seattle in 1931, also Appendix C for proposal of time limitation of aid to churches apparently competitive as shown by the "master list.") We call attention, also, to the careful scrutiny given by the Congregational Church Extension Boards to all requests for building aid to the end that competition shall not be initiated or encouraged to continue.

Under (2) we record satisfaction with the experiment begun some years ago under the Home Missions Council of Montana, whereby various areas were allocated to several denominations, and express our wish to coöperate similarly in other states. We heartily commend, as well, the notable advance in the direction of comity which has been achieved in many cities.

Under (3) we rejoice in the progress already made in positive coöperation in work with farm and cannery migrants under the Council of Women for Home Missions, the establishment by the Home Missions Council of a Bureau of Architecture, and the jointly supported church at Boulder City, Nevada. We hope for early constructive adjustments in the following fields or lines of work: Alaska, City, Indian, New Community, Preaching Missions, Rural Spanish-speaking. (See Appendix D for further discussion of the genesis and present state of denominational competition.)

b. Work in communities where there is an ample constituency of youth and children, but where the economic position and outlook is unfavorable, should be accorded a preference.

c. While foreign-speaking work should be maintained among groups in which a considerable degree of aid can be justified by the circumstances, so far as possible, groups which have come to use the English language should be encouraged to merge with the nearest parish church. In other cases, where a considerable group remains which cannot worship in English and prefers to maintain its own service, an increasing measure of self-support should be encouraged.

d. So far as possible, changes involving the elimination of personnel should be made when a pastorate becomes vacant, with full consideration of the human values concerned.

5. Pastors receiving aid from the Congregational Home Missionary Society should have regular standing as Congregational or Christian ministers.

6. It has been the long established principle of the Church Extension Boards that no requests to churches or to individuals for money or other benefactions should be made by our commissioned workers except as such requests are approved by the superintendent in charge and forwarded in due course through regular official channels.

7. Mutual confidence and good will is one of the great assets of any institution. We believe that this can best be promoted through personal contact and conference. We therefore propose to arrange from time to time conferences between those who are directing the work on the field and the members of the Administrative Committee in order that full and free understandings may be extended between them.

VII. Interboard Relations

The Church Extension Boards recognize the inter-relatedness of the mutual interests of the Home Boards of the denomination. They also recognize the confusion that arises in the minds of many people because of the different names and offices with which they have to deal. They believe that there are certain values which could undoubtedly be promoted by a closer coördination and this they would be glad to achieve. However, there are two considerations which should be kept in mind. The first is that under the present set-up each society has a distinct work to do—a work that requires an extensive understanding of detail and of technical procedure. We do not feel, therefore, that the combining of the Administrative Committee would work for efficiency. We believe that each Administrative Committee as now composed has all that it can efficiently do and that the combined work of a central Administrative Committee would inevitably result in less intelligent direction than is now the case. Furthermore, the various Administrative Committees now offer opportunity to educate both laity and clergy in the work of each society; and the wider the understanding of our work through the denomination, the greater will be the advantage. Closely connected with this consideration is the fact that the democracy of Congregationalism must be preserved. Some people already view with alarm what they regard as an undue tendency towards concentration. Undoubtedly better denominational relationships can be maintained under the present set-up. The thing that we envisage is a coördinating officer who might, for example, act as Chairman of the Home Boards Cabinet and who would represent the Home Boards in their united work.

VIII. Promotion

We record with appreciation the very great gains which have been made during the past years in the direction of mutual understanding and coöperative action as between the Home Boards and with the General Council, the Commission on Missions and the American Board. In the erection of a Joint Home Boards Promotional Unit, including editorial and publicity work, the activities of the Project Department and the speakers' bureau, as well as in the hearty participation in joint promotional work of the Home Board secretaries without restriction to their immediate administrative responsibilities, we see the possibility of a development which, through close coöperation with the similar unit of the American Board, would, we believe, afford more vital and economical promotion than would be attained by centralizing all promotional activities in the Commission on Missions. (*Appendix on page 136.*)

HOLY BIBLE
Frank R. Southard

An Intensive Era Dawns

By Mark A. Dawber

HOME missions have passed through two great periods of expansion:

First, the western movement covering a period of nearly one hundred years. The characteristics of this period were the agricultural pioneer and the frontier communities in which mining and lumbering were also involved.

Second, that of the industrial revolution covering the last twenty-five years. Its characteristics were the trend of rural populations to the cities, the pyramiding of great populations in urban centers, industry outstripping agriculture and mass production displacing individual workmanship.

Along with this came the tremendous exodus of foreign-speaking peoples from the old world to this country, most of them to find their places in these city populations. This brought the problems of the changing constituency. English speaking churches moved out and language groups and Negroes moved in.

Both these periods of change were marked by rapidly increasing numbers, constant movement of population, agriculture growth, the development of industry, the planting of new communities, and the overnight growth of villages, towns and cities. Both were truly part of an expansion era in which the resources of the nation were being explored and unfortunately exploited. We have now reached the end of this expansion.

The New Frontiers

The new frontiers that are upon us are not geographical but moral, educational, social and spiritual. Where the old frontier was the result of the spreading out of our population, the new frontiers come as the result of a closing-in process: people must now be helped to live within new limitations of resources and to face certain social responsibilities that were not present in the old frontier communities.

An intensive era as against an extensive era is the experience for which home missions must now prepare. James Truslow Adams has put it in a single sentence: "America is settled up and the Americans must settle down."

The settling down experiences and the problems they present are always more difficult for institutions like home missions than are the tasks that came with the opening up of new lands, the onward movements of people and the process of settling up a country.

Much of the adventure and romance has gone. The present task seems humdrum and prosaic: to bring out in clear unmistakable terms the present-day problems of the underprivileged, the handicapped, the new poor, the rising tide of the new nationalism making increasingly difficult the Protestant mission to foreign speaking groups, the assimilation of the children of these people in English speaking churches, to say nothing about the increasing prejudice against the Negro.

In the rural areas we are now face to face with the task of helping people to make good where they are. There is no outlet elsewhere. We cannot solve our problem by moving away. This means that many thousands of people will have to be satisfied with a standard of living which measured in terms of monetary income will be on a much lower plane than that to which they have been accustomed in the recent years or to which their children have looked forward. The presence of this larger population group in the country with a much lowered standard of income places upon home missionary agencies an increasing task and new responsibilities.

The same forces are also at work in the cities. And as a result numberless churches that were either self-supporting or rapidly becoming self-supporting are now back again in the missionary class, and under present conditions will remain a charge upon home missions for many years to come.

Bearing on the Problem of Competition

Until recently much progress was being made in the adjustments of churches to population groups. Federations, union churches, and larger parishes were rapidly becoming the order of the day. The change from an extensive to an intensive order has had a tendency to slow up

these mergers. Hundreds of unemployed preachers make it exceedingly difficult to proceed with the consolidation of churches and the comity adjustments that looked so hopeful a few years ago.

Because of reduced salaries a larger number of churches in competitive fields hitherto self-supporting, are now seeking aid from the mission boards. It is a fact now pretty well established that the majority of churches in competition with each other are not supported by mission funds. Board executives are to be credited for much of the progress made in the elimination of competition. The conditions that now obtain will make this task of comity and coöperation more difficult. It will require all the courage at our disposal to continue the campaign.

Bearing Upon Specialized Ministries

These changes in many instances have brought about the elimination of the special religious ministries such as religious education, activities for children, and social service. Some of the most hopeful projects that were promoted by home mission agencies have been eliminated in order to take care of the traditional ministry. Demonstration parishes, specialized service programs, training facilities for home missions' workers have suffered a terrific loss, and many of the projects that remain are reduced to such a pitiful support that it is impossible to expect them to make much progress. Home mission agencies will find it necessary to make a determined effort to protect the budgets so that at least a minimum of these distinctive specialized ministries and certain experimental activities can be carried on.

Bearing Upon Special Groups

It is probable that the most far-reaching results of the end of the extension period will be witnessed with the language groups. Already a great reduction has taken place in the number coming in and a large increase of the same groups who are leaving. In a recent issue of the *New York Times* the statement was made that for the year 1933 for every one that came in thirty-five went out.

This means that for some time to come there will be no demand for the enlargement of the foreign language churches while on the contrary it will be very difficult to maintain the work already established. Inasmuch as the work will be increasingly limited to the second and third generation who do not speak the language of their fathers and who have little use for the language ministry, the churches must take the responsibility of assimilating these young people in the English speaking congregations.

There will be exceptions of course. Certain groups are more clannish than others and have retained not only their language, but also many nationality and race customs that will require special consideration and a distinct ministry. But in general the changes that are taking place are in the direction of assimilation. If we will face these changes frankly the end of the expansion period will be a blessing in disguise.

Institutions

If we have reached the end of the expansion period there will be little place for building new churches. The late Bishop McCabe of my own church used to sing a song, "We're building two a day dear Lord, we're building two a day." Such a song has no place in the present situation.

That there are certain types of building and erection needs within the home missions' field goes without saying, just as there is a similar need in the church in general, but even these are necessarily limited and should be kept to the minimum as a missionary task. It is not a matter of building more church buildings, but of improving those already built and extending the influence of the same.

The quality of the personnel and the recruiting of workers for home missions is of necessity involved in this transition. In the days of rapid expansion home missions like most other agencies found it necessary to employ almost any well meaning person who could be secured. We are now suffering because of this condition. It will take some time to make the adjustment. We should now use every discrimination in the selection and training of workers for home missions. The future will have little place for the incompetent in any walk of life. Least of all can we afford to have them in home missions.

In Kentucky and Tennessee

By Ernest Milton Halliday

How the Church Extension Boards serve a number of needy rural communities.

IN the narrow fringe of the Appalachians which marks the borderline between southeastern Kentucky and western Virginia lies the little town of Evarts, Harlan County. It is a "free town," that is, not owned by any mining company, although flanked by mines both up and down the valley. Coal is the chief wealth of this rugged region, or would be if there were sufficient demand for it. As things now stand miners are hard put to earn a livelihood and, in consequence, federal relief is being widely distributed. Although only a few years ago the scene of a violent battle between townsmen and mine guards, Evarts is now enjoying a period of comparative peace.

The American Missionary Association once maintained the Black Mountain Academy at Evarts. This has now been superseded by a public school which is so crowded with youngsters from the town and the adjacent territory that plans for an important addition to the building are being made by the county authorities.

To the local Congregational church have been turned over the buildings formerly occupied by the Academy but the church is not strong enough to carry on by itself. Here is an opportunity for Christian education and community service second to none. These mountain people are of good stock—mainly English and Scotch-Irish. The children and young people are ready to follow a forward-looking program. The older folk can be reached through the processes of adult education. The present need is for consecrated Christian leadership of a high order, money with which to supplement the effort of the people in securing up-to-date buildings for worship and community activities, and sufficient annual appropriations to provide modest salaries for two or more trained workers.

At Corbin, in the second county west of Evarts, we have a self-supporting church whose pastor, J. E. Trosper, is widely known for his quiet, helpful, Christian service. A native Kentuckian of this region, he understands the people and their problems.

Moving on to Stearns and Pine Knot, Kentucky, we come very close to the Tennessee line. This field is now carrying the entire support of its pastor, the Rev. Ruth Sergeant. She is a young woman who keeps house for her father in one of the "company" houses at Stearns, which, with materials furnished by friends in the North, she has transformed into as neat and sweet a home as you would care to step into.

Community Church, Pleasantville

And her "church-keeping" is of the same high order. An excellent choir, well organized young people's work, a going women's society, a good Sunday school, public services which are both dignified and direct—these are some of the marks of Miss Sergeant's excellent work.

Pine Knot was one of the points served by William E. Barton in his early days of circuit riding. A few miles south of this little place, across the border in Tennessee is Robbins, another point in his circuit. Here in the Barton Memorial Chapel, an interesting structure done in the English parish style, with manse attached, and fronted by a wide-spreading lawn, we find Rev. and Mrs. George L. Day, formerly in foreign service at Jerusalem. A paragraph

from one of Mr. Day's reports indicates some of the difficulties which he encounters in his field.

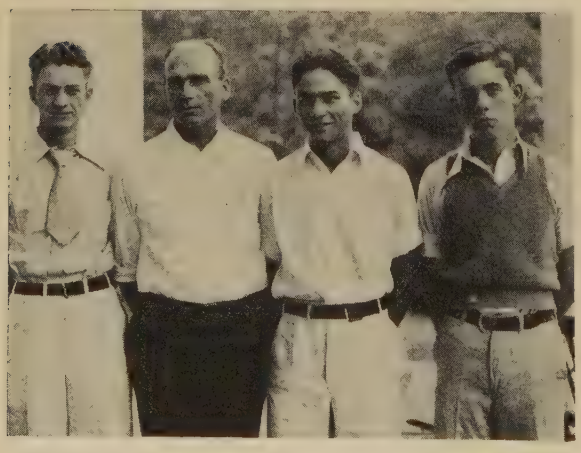
"Fifty-two per cent of Scott County's population is said to be in the church and only twenty-one per cent in Sunday school; which simply means, in most cases, that half the population has at some time or other attended a mountain revival, or upheaval, where the preacher was long on emotions and very short on ethics, possibly a meeting which expended itself in an orgy of emotionalism, doctrinal disputations, and prophetic speculations, and fell short of the religion taught by Jesus Christ. It means that they have been persuaded to go to the 'mourners bench,' have been baptized in some river or creek, joined the church and secured a passport to heaven, and since heaven is the goal there is nothing more to be done."

He concludes: "Our present-day need in the mountains is not more preachers. It would be better if we had fewer of the kind we have. We need above all things, teachers and community leaders. Less preaching, more teaching."

Deer Lodge and Glenmary are other points in the Robbins Parish.

Southwest from Robbins, some forty miles in an airline, is Crossville, Tennessee, site of one of the new subsistence homesteads projects of the Federal Government and service center for the Rev. Abram Nightingale, who lives "in a house by the side of the road" which he built in large part with his own hands. There you may ordinarily meet from one to four high school boys from the country who are domiciled with the preacher so that they may attend the Crossville school.

But no matter how many regular housemates he may have, Mr. Nightingale's hospitable door swings wide open to many a needy wanderer who finds there a hearty welcome, a free bed, a good meal, and who goes on his way with a better coat or an almost new pair of shoes which have been found for him in a missionary barrel. Nightingale has performed so many duties as Red Cross administrator, subsistence homestead committeeman, "Exchange club" organizer, and so on and so on, that he deserves a better title than that which he once bestowed on himself of "the town flunkey."



Some of Mr. Nightingale's Boys

Travel west from Crossville a few miles along the main highway and you are at Pleasant Hill. In addition to the school maintained by the American Missionary Association and a sanatorium under independent but related auspices, there is here a combined church and community house presided over by Edwin E. White and his volunteer co-workers.

Pleasant Hill is their center but their activities spread out to numerous communities in Cumberland and White counties where in little churches and schoolhouses they carry on a widespread program of religious education and community service. This last summer, seventeen Daily Vacation Bible Schools were held with an enrolment of about six hundred.

A new church has been organized at De Rossett, a point in this field, with an average attendance of fifty at prayer-meeting. In August, the season for "revivals" hereabouts, a ten-day meeting resulted in fifty-eight conversions and reclamations and twenty-one additions to church membership.

A little more than fifty miles straight south of Pleasant Hill lies Soddy—a bit farther by the road. Here, and at Clifftown and Mt. Tabor, labors an alert, bright-eyed home missionary with a French name—De Jarnette. His reports speak of "our program for rehabilitation," a "coöperative community cannery, erected with the help of the T.V.A., and equipped at a cost of about $3200," "the young people's coöperative," and three community gardens.

Rev. J. W. Davenport is at Daisy and Grandview. Formerly he was a mountain preacher in Tennessee. He writes of union revival meetings held in September with the Baptist and Methodist churches. The young people's society and various classes in the church school

"have had many socials and hikes during the summer months," while the Scout troop of thirty-two boys has been called as good as the best in the entire Chattanooga District of five counties.

In all these places our effort is to labor *with* rather than *for* the folk in this mountain area. To help them achieve for themselves and their neighbors a more abundant life materially, intellectually, spiritually—that is the goal.

Soddy Tries Coöperation

By A. L. DeJarnette

WE are attempting to find a solution for the economic problem of Soddy, Tennessee.

In 1929 our mines closed, throwing three hundred men out of employment and depriving the town of a $1000 pay roll per working day. Since then we have had to depend on pick and shovel jobs furnished by the county, the Red Cross, county social agencies and more recently upon the local Federal Relief Administration. The town offered every inducement possible to get factories to locate here and without success.

We finally concluded that the best way out was through coöperative effort.

Two years ago a group of citizens five miles south of Soddy organized the "Live and Let Live Society," under the leadership of T. A. Bledsoe, a social-minded expert in the business of canning and storing food products. It was later incorporated as the Shady Grove Coöperative Association and the privilege of membership extended to every agricultural producer. This group wanted to build a cannery, but was hampered by lack of funds.

We appealed to the Tennessee Valley Authority and the Federal Relief Administration. These organizations seemed willing to join forces but the determined opposition of established private industries stood in the way, claiming that the use of public funds for promoting coöperative enterprises amounts to a government subsidy in competition with privately financed enterprises.

For instance, the T.E.R.A. wants to employ those on relief to make mattresses for the folks who cannot buy them, but if they listen to the protest of the mattress manufacturers the unemployed will have to do without until they are able to pay for mattresses made according to the rules of the profit system.

A. L. DeJarnette

For weeks our cannery proposition hung in the balance. We learned that coöperative self-help groups must show determination.

We decided to locate a combination cannery and market house on the main highway running through Soddy. Although the usual price is $50 per front foot, one good man let us have a hundred foot lot for $200.

The market house borders on the highway and the Cannery is just back of it. Including steam equipment adequate for large scale producton and a carload of cans, the cost was about $3200. Anybody can furnish products and have them canned on a toll basis, just as a farmer takes wheat to the mill. The producer may sell his products to the Cannery to be disposed of in the open market. Purchases for

its institutions makes the county one of the largest customers.

In our own community every year carloads of fruits and vegetables have been thrown away for lack of markets and facilities for preserving products, yet every winter we have hundreds of people dependent upon government agencies for food.

We also have three community gardens of about 30 acres worked by citizens on relief. The T.E.R.A. furnishes cans and smocks for relief workers while the Coöperative cans for the needy on a non-profit basis. With these measures we are attempting to provide work, conserve otherwise wasted food products, cut down living expenses and so care for the three hundred unemployed of Soddy and vicinity. At the same time we hope to make life more endurable through self help for the families of the dispossessed.

If coöperative effort is one way out of our economic chaos, our young people should learn what the coöperative movement is and how it works. Eighteen months ago we organized the Soddy Crafters with about 25 young people ranging in ages from 16 to 25. They meet weekly for discussion of the practical problems of united effort in developing the resources native to this community. They have given plays at the high school and raised money enough to build a 17 x 28 shop for experimentation in clay, wood, and any other products that might prove profitable. They are just now getting a few things ready for market. It is a satisfaction to see young people trying in a practical way to solve the problem of living, and at the same time discovering avenues of creative self-expression. We should like to exchange experiences with other young people's coöperative groups.

Children of Coal and Wheat

By James C. Perkins, Jr.

THE editor of a newspaper in a neighboring town once said that it was no wonder Havelock, North Dakota, produced so much coal, it was so near hell. Whatever Havelock may have been in the past, such is not the case now, because very little coal is being mined and this quiet forlorn village on the prairies might seem more reminiscent of the Slough of Despond than the fires of Gehenna.

I started work in Havelock a year ago with some misgivings. Judging from previous adventures in preaching and Sunday school work in coal-mining camps of southern Ohio during my seminary course, I had anticipated scenes of fanaticism and disorder.

But I was happily surprised. True, there have been a few fights in Havelock during the past year, one of which was between two women who were disputing their respective rights regarding a position in a local store, but compared with the militia-patrolled coal areas of southern Ohio in 1932, this seems a very peaceful community. The audiences that gather in the little Congregational Church (the only church in town) are, on the whole, respectful and attentive.

Havelock depends for its livelihood on the production of wheat and coal. This desolate little community might be taken as an example of what has happened to hundreds of similar villages whose existence has depended on the production of either of these basic commodities. Here in these unpainted houses live the children of wheat and the children of coal.

Perhaps you would like to accompany us on the July morning when we start a Daily Vacation Church School. The scorching rays of a summer sun are beginning to beat down mercilessly on the prairies as we set out. The crops are being slowly burnt up. The farmers had hoped for a good harvest this year, and many could have got on their feet again financially if the rain had come in due season, but it did not come and everywhere there are signs of drought. The wheat is almost spoiled and cattle are being shipped out of the county by the thousands.

Our first stop en route to Havelock is up a

All Aboard for the Picnic

side-road to a Czecho-Slovak home. This is a Catholic family, but they seem willing to have their children go to the Bible School and three of them pile in the car. They are a little shy at first, but it is not long before we become friends. Farther on we make another stop to pick up a teacher for the school, and in a few minutes we break over the hill and come in sight of Havelock.

It has a rather forlorn appearance. Almost all of the dwellings are sadly in need of paint. Some buildings are boarded up and falling into disrepair. The village seems deserted. Soon the missionary's car has been spied, however, and jolly youngsters begin to run towards the church where the school is to be held. We didn't expect to have so many come. Two little girls race to the car to see who can get there first and obtain permission to go for the key of the church at a neighboring house.

Opening songs and worship, memory work, handwork, story-telling, games, and correlated activities keep us busy for the next two hours and a half. It is a joy and a challenge to look into the faces of these youngsters. Our class of Intermediates takes an imaginary trip to Palestine and to India.

The school lasts two weeks. We learn the Lord's Prayer, the Twenty-third Psalm, First Corinthians Thirteen, and the Beatitudes. Our last memory passage is short—the two great Commandments.

The last day of the school we have a picnic on the other side of the bluff and down on the banks of the tiny South Fork of the Cannonball River. Most everybody brings bathing suits and the boys erect a small diving-board. In spite of the heat everyone has a good time.

Or perhaps you would like to visit Havelock in the grip of winter. The thermometer is below zero and the wind is blowing a furious blast, drifting the snow across the prairies. It is a little uncertain whether the missionary's car can get through tonight, but it is fun "bucking" these drifts, and there is a sense of exhilaration and adventure as we raise clouds of snow on hitting snow banks.

There are Christmas presents in the back of the car. We have been deputed by a class in the Sunday School of the First Church in Oberlin to act as Santa Claus. En route we pick up a man who is on the relief list and who lives far back from the road. Some of the candy from Oberlin goes to his eight or nine children.

Our first stop is up a rather badly drifted side-road to a farmhouse where we are cordially received. This is a family of French-Norwegian extraction. The young folks become bright-eyed at the sight of the presents. We park the car in the barn very near the cows, and go in the house to get warm. At the supper table the conversation turns to the subject of blizzards while the wind is whistling around the house, still drifting the snow.

We are told a tragic tale of how a girl was frozen to death in a North Dakota storm. But apparently this is only a miniature blizzard and the missionary is consoled by being informed that since he doesn't know enough about blizzards yet to be afraid of them, he probably would keep cool if he did get lost.

Soon we leave the cozy warmth of this home and are on our way again. The next stop is at the home of a coal-miner. This is another

At the Picnic

Havelock Vacation Church School

Catholic family, but we are cordially received in spite of the fact that the friends (?) of these people have threatened to report them to the priest if they persist in sending their children to our Sunday school.

More presents are due for the Lutheran household across the street, a German-Russian family with ten children. More bright-eyed youngsters. Somehow they warm you up inside so that you don't mind the winter. We go to another miner's home which is little more than a shack, and here are father, mother, and four children.

Finally the time comes for the Christmas entertainment. There are songs by the choir and recitations by the children. Four little girls dressed to represent Faith, Hope, Love, and Joy come out on the platform. Unfortunately Joy comes on the stage too soon and steps in front of Love who administers a kick from behind and reminds her of her proper place. Everybody is having a merry time.

Here they are, these children of coal and of wheat, most of them underprivileged. Their parents have labored to produce two of the most basic commodities of our everyday life, but they have become victims of a fundamentally unjust economic system. Here, indeed, is food for the thought of the Council for Social Action.

Dr. Halliday Honored

At its meeting in Philadelphia January 7–10 the Home Missions Council elected for its president Ernest M. Halliday, general secretary of the Church Extension Boards. He is the fifth president which the Council has had in some thirty years of existence. It is the correlating body for the home mission forces of the United States and Canada, representing 25 denominations and 32 boards.

This honor came to Dr. Halliday as a recognition of thirteen years of loyal support to the Council. During this period he has served continuously on its executive and administrative committees, part of the time as chairman. He headed one of the commissions at the time of the Home Missions Congress in Washington in 1930. Three years ago he went on an extensive tour of the west with the secretary of the Council, W. R. King, on which they expounded the gospel of interdenominational coöperation in a number of cities. Last year he was chairman of the finance committee.

A Rural Pastor Speaks His Mind

By Ora E. Spencer

IN the fall of 1831 a group of Guilford, Connecticut, citizens bid farewell to Colonel John B. Chittenden as he left for the far West, with the understanding that if he found a favorable place they would follow him. He arrived at the military reservation on the east banks of the Mississippi River, at the village of Quincy, Illinois, in December, 1831.

The following spring he sent a favorable report back to his Connecticut neighbors and they established a settlement on the open prairie eight miles back from the Mississippi River. That summer (1832) a Sunday school was organized. On February 20, 1833, in the log cabin of Colonel Chittenden 18 people met and organized a Congregational Church.

This was the first Congregational Church organized in the State of Illinois and was known originally as the Fairfield Congregational Church but later changed its name to Mendon Congregational Church. It has served a rural community for over a century and some of its young people are the fifth generation of church members.

We are free of debt and like most of our farmer constituency have gone on a cash, pay as you go, basis. We sincerely hope the first hundred years were the worst but we have tightened our belts to take up the slack and are facing the next hundred years in high hope.

I Begin My Pastorate

I came to Mendon in the spring of 1930. I arrived about the time the crash of August 1929 was being accepted as a real crash and not just another market fluctuation. We cleared up an accumulated indebtedness that fall of about $700 and started 1931 with a clean slate.

That summer we had our first bank failure. It has paid 15 per cent on deposits since. With hog and cattle prices steadily growing worse and the pressure to collect debts becoming more severe I volunteered a 16⅔ per cent cut in salary for 1932 "until things picked up."

In January 1933, just as we were preparing to celebrate our centennial, the bottom dropped out, corn sold for $.10 to $.15 a bushel, a 200-pound hog could be bought for $5.50 on the local market. As if that were not enough, on January 15 our last and only bank closed, taking with it the money saved for taxes and interest on mortgages. The 1932 crop had been sold and there was nothing on the farms to produce cash until harvest time or until another crop of hogs could be farrowed and raised. Things looked well nigh hopeless.

If Ever a Church was Needed!

A meeting of the church was called to meet the crisis. The concensus of opinion was, that if there was ever a time when the church was needed it was now. When men were losing everything else that they had, they felt a more sincere need for religious guidance. We decided there was nothing to do but keep going.

I volunteered another cut of 20 per cent and offered to take as much of it "in kind" as I could. After receiving pay in the form of chicken feed, two hogs and two quarters of beef, I saw that my capacity to use what they had to give was limited. So they fixed up an old barn on our property and I added a cow to my salary. Her feed also comes in on the treasurer's books and helps the man pay his church pledge who hasn't the cash. I raise a big garden and we can our own vegetables. The men of the church had a "wood cutting" and supplied my winter's fuel.

Severe as all this has been it is only a background for the real reason for writing this article. The real cost of the depression is not in dollars and cents but in morals and morale, character and spirit, mental and spiritual neglect.

One of my church members bought a farm from another church member. He lived on the farm twenty years, paying taxes, interest on the mortgage, and enough on the principal to

buy the farm at present values. Finding himself unable to meet these demands under present conditions he had to give up his farm and the labors of the best years of his life. Perfectly legal, yes, but what would Jesus have done?

Does Law Control Prices?

Economists tell us the law of supply and demand controls the price of commodities. In 1933, I was helping in the threshing ring. The wheat we had threshed the afternoon before at the first farm on the run had brought $1.00 a bushel and everyone was cheerful. When the first truck returned from the elevator the driver reported a price of $.95 being paid and a prediction the price was dropping. The second truck load brought $.90 and the anxious farmer went in and called the elevator and was told they could only pay $.80 now. By noon wheat was $.70 and the thrashing crew was pretty blue.

The papers next morning reported big profits for some and severe losses for others in a big wheat selling wave in the grain pits. Not many people read between the lines of what that speculation meant to the farmer. The farmer is at an unequal disadvantage. Someone else sets the price for what he sells and for what he buys.

Four of my church members have committed suicide in the last three years. Two of the four were in poor health and could not stand the strain; all were involved in the present economic condition. How can I keep up the morale of my people and prevent the recurrence of this?

Some blame the farmer for poor investments and over-investments in farm land. In some places this may be true, but if a man is going to spend his life as a farmer he must have a farm. Can he help it if he became of an age to start his career at a time when society had gone crazy and values were false? Is he to blame now that what he produces cannot possibly carry the burden of the values of yesterday? My young men come to me and say, "Bill, I can't possibly raise enough to pay taxes and interest on my mortgage and live but I've quit worrying. What's the use?" I know they can't raise it. What can I answer?

Most of the young people my age in my church have college training. The younger ones who should have been in college the past four years have had to stay and help make ends meet on the farm. If times pick up they will not go back and start college; these years are lost so far as they are concerned.

The churches of America must awaken to the need of the farmer and the rural churches of America. At the General Council in 1931 at Seattle the rural church was not mentioned in the program and even the Seminar on Rural Problems offered no resolutions or findings.

No Place on General Council Program

I attended the General Council again this year at Oberlin. I took my family and we called it our vacation. We drove and took all the home-grown food we could from home to keep down expenses. Again there was no place on the program that considered the rural church except in the Country Life Seminar. I hope the action started there will, at the next Council meeting, give the rural churches fair consideration as integral and important parts of our denomination.

Dr. Holt said, "What the people of the country are to-day the people of the city will be tomorrow." We country preachers are striving for that "Righteousness that exalteth a nation." Our struggle is the struggle of the whole church.

For the Plebiscite

Our churches are to be asked to consider taking a plebiscite on or about November 11 on the subjects of War and Peace. To prepare for this we suggest the eight studies worked out by Theodore Ainsworth Greene of the Department of International Relations of the Council for Social Action. The Syllabus is entitled "What Can Christians Do for Peace?" It is issued by the Pilgrim Press (Boston, Chicago) as one of its adult education series. Price $.25.

We venture the opinion that it is not too soon this spring to begin active work in preparation for the plebiscite in the fall.

Alaska is as big as Illinois, Iow
Kansas, Minnesota, Missouri, ar
Wisconsin all put together.

Front Street in Nome, Alaska, on a busy day. You wouldn't imagine this was close to the Arctic Circle!

Church and parsonage in Nome. The fifteen hundred folks want a church in the community; they want a minister; their children attend Sunday school.

Alaska, the Land of Adventure

By Franklin G. Forrester

Past history and future hope are both symbolized by the rebuilding of the burned city of Nome.

TWO hundred years ago Vitus Bering first saw Alaska. He had heard the "Call of the Wild," and crossed six thousand miles of rivers, plains, mountains and sea from Petrograd, Russia, to the Kamchatka peninsula. He then proved that North America and Asia are not connected by sailing through Bering Strait. During the next half century the Russians located the principal headlands of the long Alaskan coast line. Following the explorers came exploiting fur traders and then English, Spanish and French pioneers.

Religious workers of many denominations have pioneered in Alaska. In 1794 a retinue of Greek Catholic priests arrived at the Russian settlement on Kodiak Island. They took their ritual, faith, teachings, and their schools to the principal trading stations of the Russians and to some of the native tribes. Today Greek Catholic congregations still exist in a number of Southern Alaskan towns. After the United States purchased Alaska in 1867 Presbyterians, Methodists, Episcopalians, Moravians, Congregationalists, and Roman Catholics ventured into various parts of the territory as missionaries to the native peoples. With the "Gold Rush" the white population greatly increased and additional workers organized churches in the mushroom towns.

Excitement to get rich quickly died down. Floaters drifted back to the States. Boom cities decreased to more normal size. Some churches were closed. Today finds our constituency in the territory in about the same proportions as in the "States." We share with the Methodists in supporting a missionary at Nome. We maintain the only regular services at Valdez, and we have the one church in Douglas, which is across the channel from the capital city of Juneau.

A New Nome Rises

It takes more than a disastrous fire to destroy Nome. Embers of the recent conflagration were still glowing when the local radio station was swamped with orders for materials and equipment to build a modern city. Every stick of lumber and every nail had to be shipped from the States and boats must be out of Bering Sea before the ice forms.

Calamity is nothing new to the city with golden beaches. Several times large fires have taken their toll of loss. Twenty-one years ago this fall a five-day storm raised a flood and the sea swept over a large portion of the town on the sandpit. However, the recent fire was the most destructive which has befallen Nome. Almost the entire business section, including all but two small hotels, was destroyed and several hundred people were made homeless. Fortunately there was no shortage of food or clothing.

Searchers for Gold on the Nome Beach

There were pitiful cases of misfortune. One family had $1200 in a safe which was thrown out of the window and both the safe and money burned in the street. A piano which was put out of the window of another house burned when it reached the ground. Along with business houses and furniture, the gatherings of years in clothing, pictures, radios, and curios are gone.

Adjustments are made quickly when it is necessary. I quote from a letter: "The bank is in Billy Rowe's office building. . . . Lewis

has his store in the building with Mrs. Luther. Ira Rank (trader) was in the garage which Yenney used to run. Today he moved across the street into Ed Jensen's place. Jack Seidenverg is in a little shack across the street from the harnessmaker. Polet opened up (general store) in his warehouse. . . . North Pole bakers opened up in Kenneth Rude's house. Mrs. Rude opened a style shop in her home." A new drug store and kodak studio "is located in a shack which was pulled onto the lot south of your parsonage. . . ."

Because they were separated from the burned area by vacant lots which the flames, driven by a forty-mile wind, could not leap, the plant of the Congregational Home Missionary Society, including the church, lecture hall and parsonage, was saved. The hospital and church for the native people operated by the Methodists, and the Catholic church, were the only other buildings of a public nature which remained.

A new Nome is rising. The streets have been cleared and lots have been leveled. Building began in earnest as soon as materials were unloaded. All the property owners have deeded land to the city and have taken new locations so that the streets will be ninety feet wide.

Two Alaskan Friends

Lavinia Wallace Young Mission School

Building goes on even in freezing weather. Men bundled in parkas and mukluks push up structures except when the wind blows too hard. The optimism of Nomites in rebuilding in the face of winter is well founded. A large company has recently acquired property which will take from three to five years to dredge. Smaller concerns are running dredges in the immediate vicinity of the city. Numerous other operations are being carried on both summer and winter. Quartz prospects are being worked to the north and to the east of Nome.

Ships can unload at Nome a month earlier and a month later than at other northwestern Alaskan cities. Two large airplane companies and several smaller ones provide rapid transportation of men and supplies from Nome to mining operations within a radius of three hundred miles.

The city is on one of the future American-Asiatic air lines. Colonel Lindbergh stopped there several days on his way to Japan. Nome is also division headquarters for the Second Judicial Division of the territory, the Alaska Road Commission, the Customs office, and the Reindeer Service of the Federal Government.

These fifteen hundred folks are like people everywhere—even the six or seven hundred of native and mixed blood. They like their fun along with their work. They want the church in the community even if many of them attend only when there is a funeral. They want a minister even though the largest part of his ministry must be through his social contacts rather than through his pulpit preachments. And their children come to Sunday school! a larger percentage of them than attend "Outside."

The Call of Tomorrow

As Alaska called the Russian explorers two centuries ago, and later traders and missionaries, so today it is calling adventurous men and women. Alaskans have settled down to a period of slowly discovering the nature and extent of their territory's vast resources. They have an empire greater in area than that of Norway, Sweden, Finland, and Denmark combined, all of which are in the same latitude as Alaska. These countries have nearly sixteen million people, while Alaska numbers about sixty thousand. Alaska is almost a virgin country. It has nearly every resource found in these European lands and others which they do not have. Alaska's day is tomorrow. "Alaska has room for millions," says Clarence L. Andrews in his "History of Alaska."

The temper of the Alaskan is more sympathetic to the approach which we make to religion than that of many other groups. We "talk" the Alaskan's language. With the shifting of populations which is bound to come in the United States, Alaska will in all probability have a greater proportionate increase than any other part of our nation.

Selfish forces bent on exploitation are strongly intrenched in many parts of the territory. The churches must be strengthened and made ready for a rapid expansion if the moral and spiritual growth of the individuals who live in the territory is to keep pace with the demands which the commercial and industrial development will make upon them. Will these adventurous people find an adventurous church with an adventurous Gospel and a sufficient number of sacrificial leaders on the field to keep them "anchored to the Infinite?"

Puerto Rico's Problem

ECONOMIC, political, educational, sanitary, commercial and agricultural problems have piled themselves up in a curious jumble which seems for the present to be incapable of solution. These have damned up the river of Puerto Rican life until the backwash has seeped into every home and every life. Twisting eddies of lottery, horse-racing, cock-fighting, gambling, and hurricanes are whirling the people round and round in an endless circle, complicating the situation still further.

What are the key logs which must be released in order to break up this sinister dam and bring relief and release to pent-up energies and repressed life? In a confidential conversation a leading psychiatrist of the island stated that he had reached the conclusion that the key problem was neither economic, political, nor educational—but moral and spiritual. If that be the case, then the task of the Christian Church is clear—it must search out these moral and spiritual problems, face them squarely, and develop the necessary techniques for re-education and life adjustment.

The report of the Brookings Institution boils down to two basic problems: economic exploitation and overpopulation. Economic exploitation leaves in its wake the attendant evils of overcrowding in the larger centers, unemployment, and a lethargic, fatalistic attitude toward life. The other basic problem, overpopulation, is slowly choking the life of the island by giving it too much life!

Based on a study of other Latin countries, a population of 130 to the square mile would be ideal for Puerto Rico. In 1932 there were 462 to the mile and this average is rapidly increasing. In the last fifty-five years the population has jumped 113 per cent with a present annual increase of 32,215.

The causes for this condition are a profound sensuality uncontrolled by a sense of moral responsibility for the offspring and illegitimacy. Some communities report as high as 40 per cent of the latter. This takes two forms: marriage without benefit of clergy in the rural districts and among the poor, and concubinage among the better class. A third contributing cause is to be found in the ignorance of contraceptive methods. Recent attempts to legalize their use have met with a storm of opposition by the conservative religious elements.

Wanderings and Wonderings

Missionaries are by nature extremists. They tend to go further in every direction than do ordinary men. If some of them had not chosen to be exceeding good I suspect that they might have been exceeding bad. The more eagerly they follow their impulses the more new areas of life they open up, and the greater the problems which they create for their supporting boards. An excellent illustration of all this is found in the volume "Charles W. Abel of Kwato," written by his son and published by Revell.

Abel was a high-spirited lad who had difficulty holding himself down to regular work. When he reached Australia he ran away from his job to live in the bush with the fast-disappearing natives. Returning to England, he went to school, reluctantly allowed himself to be ordained, and was sent to New Guinea by the London Missionary Society. There his plans for education and industry expanded so rapidly as to give the Society in London recurring spasms of fright. Without breaking with the L.M.S. Abel finally went out and found the support for his schemes from other sources, including the United States.

Certain pages in this book brought back the story of when William Rainey Harper projected his plans for the University of Chicago in such a daring fashion as to give John D. Rockefeller the jitters. But one of the everlasting arguments for Christian missions is that they give men like Charles W. Abel a chance to expand their energies in directions which are exceedingly profitable to society.

Behind the question of the appropriateness of our conventional theological training for the religious leaders of other peoples which was raised at the last meeting of the Foreign Missions Conference by a Chinese, lies a larger issue. How far is the pastoral office as practiced among the Protestant churches of this country a suitable pattern for other lands?

Even in our own land it is not a very ancient institution. As the minister lost his priestly functions with the passing of superstition the care of souls was watered down into a sort of itinerant friendliness to which has been added in recent years the running of a rather complicated social institution. It is significant that while the old *Homiletic Review* is dead that *Church Management* still prospers.

Do the people of other lands need the same service of their ministers which we expect of ours? Two objections may be offered to this transplantation of an office. Pastoral service of an intimate sort is an expensive luxury even in America; its cost is prohibitive in most mission lands. In addition, it does not fit the social fabric of many countries. Where the men have no dealings with the women a minister can hardly put in his time making the sort of pastoral calls which prevail in this country. Possibly mission lands will develop a type of religious ministry suited to their needs which will be both more economical and more spiritual than that which prevails among us. Here is a field of thought and life deserving of detailed exploration. Personally I am of the opinion that it would be well if the ministry in America had rather more to do with religion than is now the case.

A Correction

The Missionary Herald is asked to call attention to an error in the article "And Now Abideth" in the February number. The last sentence on page 62 should read, "Total disbursements for the year by the national Board" etc. Pension payments alone amounted to $145,549 in 1934, $144,328 in 1933 (one quarter was not paid in full), and $172,550 in 1932.

Camera News

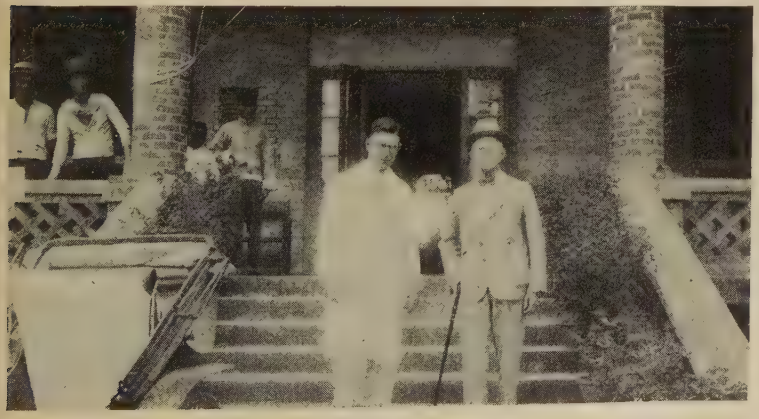
By Dorothy P. Cushing

FULL FRANCHISE FOR TURKEY'S WOMEN

Early in November Turkey gave women full rights to vote and hold office as deputies in the National Assembly. Here are school children outside a booth hearing a lecture on voting. On November 29, a law was passed making it illegal to wear clerical habit outside the hours of worship, as you see the Greek Orthodox priest doing in the background.

LOOKING OVER THE FIELD

Yes sir—Rev. Elmer W. Galt of Fenchow, North China, gazes along the West Road. Believe it or not, these valleys contain the villages of those who farm the uplands. He is now in America taking special study in rural work at Cornell.



FUNNY, BUT HE LIKES MISSIONARIES

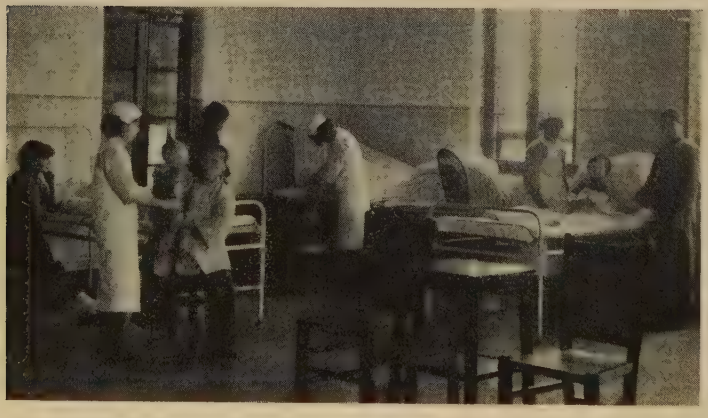
"A mighty fine lot" says Mr. E. D. Campbell of Omaha, Nebraska, snapped on the steps of Foochow Union Hospital with his son, Dr. Horace E. Campbell. Father Campbell visited for two years in China. Says hospitals doing great work. "Alert, active, genial, kind," is his characterization of missionaries after living with them.

"A BIT OF HEAVEN ON EARTH" SOMEONE SAID

Permit us to introduce some of the businesslike young ladies at the Willis F. Pierce Memorial Hospital, Foochow, China, formerly known as the Kate C. Woodhull and the Christian Union Hospital, where the Methodists and the American Board work together to serve some 4,500,000 persons covering an area more than 500 square miles. There are only three other small hospitals to meet the need of this needy, crowded city and with them the Willis F. Pierce Memorial Hospital works in friendly coöperation. We have two doctors and two nurses on the staff. Dr. Horace E. Campbell, Dr. Lora G. Dyer, Miss Hazel M. Atwood, R.N., Superintendent of Nurses, and Miss Jennie Jacobs, R.N.

WAITING

Mothers and babies, many of whom were patients in the Hospital when the children were born, wait patiently for a chance to see the doctor. The Bible woman is standing against the wall.



A GLIMPSE INSIDE THE WARD

Children, women, nurses and the sewing woman, a widow whose husband was a language teacher for the American Board. Miss Hazel M. Atwood, now home on furlough, brought these pictures to the United States with her.

CHINESE FLORENCE NIGHTINGALES

Student nurses in the Hospital with their teacher. Said Dr. Campbell when he returned to China: "The ideal way to meet the crying medical needs of China today is to train Chinese physicians," and he certainly included nurses in his thought.

A New World: A Worship Program

By Rev. Laura Lane Johanson of Laconia, New Hampshire

Call to Worship

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away . . ." (Rev. 21 : 1).

Hymn: "O Life that Maketh All Things New."

We are living in a new world today. The world has suddenly become a community. We are forced to think in terms of the world. Business men must keep in mind the markets of the whole world. Government officials plan their national programs according to world conditions. We, as Christians have the privilege of enlarging our prayers to meet the needs of a new world.

How can we offer an intelligent and adequate prayer for the whole world? When prayer reaches beyond our immediate surroundings, it is apt to be vague and lacking in genuine emotion. We can pray for the world sincerely only out of a compelling desire to create here a social order with the highest values for all mankind. We may well go to Christ, as the disciples of old went, and say, "Lord, teach us how to pray for the world."

Christ himself prayed for the world, and taught us how to pray in world terms. "Thy Kingdom come, Thy will be done, as in heaven, so on earth" (Matt. 6 : 10). Has this prayer meant for us an actual discovery of what God's will is for the world? Has it given us a clear vision of what it would mean to have men everywhere treating each other as God's children? Does this prayer result in a definite conviction that the social order will be transformed?

Christ prayed for the world again when he and his disciples were gathered for their last supper. "Neither for these only do I pray, but for them also that believe on me through their word; that they may be all one . . . " (John 17 : 20, 21). May we also pray that the world may be one. We do not ask that men shall be one in custom, but that they be one in spirit. We do not ask that men be one in race, but that they be one in love. We do not ask to have our differences eliminated, but that our diversified talents may be one in purpose. We do not ask for similarity, but for harmony and good will among men. May we seek to be one with all men in the same spiritual bond that united Christ and God.

Christ also prayed for the world as he was hanging on the cross, "Father, forgive them; for they know not what they do" (Luke 23 : 34). Are we, too, able to pray for the world in the spirit of loving forgiveness? Let us admit that we have often failed, and that our country has made mistakes. So may we be willing to overlook the wrongs of others. If people were ready to forgive each other, there could be no ill will, no animosity, and no war. May we be more willing to forgive than to fight, more ready to help than to gain power, and more willing to turn the other cheek than to avenge. Through forgiveness, may peace come to this new world.

May we now have three periods of silent prayer, and direct our thought to the subjects suggested by the leader.

1. First, let us pray that God's will may be done by all men.

Period of silence.

2. Let us pray for the spiritual unity of the world.

Period of silence.

3. Let us pray for a loving and forgiving spirit toward all men.

Period of silence.

Father, through our prayers may power come to enable us to do thy will in all our relationships. Teach us how to love one another in spite of our differences, and help us to develop our appreciation of the contributions of other nations and other races to our common Christian family. May the spirit of loving forgiveness spread from man to man, and from nation to nation until peace and good will shall create a new world. Amen.

Hymn: "These Things Shall Be,—A Loftier Race."

Benediction.

A lonely summer home in the Moffat County parish. See page 140.

An Actress Looks at Missions

By Dorothy P. Cushing

IT is impossible to find *one* word that will describe Dame Sybil Thorndike.

Lovely, lovely, lovely—runs through one's mind—but that is not enough, unless one has met her, heard her talk, watched her graceful gestures, sensed the sincerity of her interest in not alone the theatre, her chosen profession, but in all that makes for a more abundant life among men.

Then, perhaps, the word has facets that may, for lack of anything more adequate, best express the personality and person of the "princess of the world's theatre—the top of British actresses," as Leo J. Ryan of the *Boston Traveler* describes her. "She breathes a fresh and youthful enthusiasm," he declares, and—

But about that Red Letter Day at American Board headquarters when on February 7, Sybil Thorndike—Dame Sybil Thorndike—came to a mid-morning tea in Congregational House and spoke from her heart about missions and the work of the Board in Johannesburg, South Africa, where she met and became close friends with Mrs. Clara Davis Bridgman and Rev. and Mrs. Ray E. Phillips.

The Bishop of Johannesburg, Bishop Carney, it was, who took Dame Sybil under his wing when she was in South Africa with her company and introduced her to the work of missions in that great "University of Crime."

"I want you, Sybil," he said, "to come and see something of what missionary work is like out here. We are having up-hill work over the native difficulties, and the people who are doing more than anyone else are the American missionaries, the American Congregationalists. I want you to meet two wonderful missionaries—Mrs. Bridgman and Ray Phillips."

There Dame Sybil found all faiths working together—the Mirfield Fathers, a saintly group of High Anglicans with ancient ritual, and the American Congregationalists. "Christianity has got something which is a beacon here," she said, "something which is real strength because it is demonstrated that even if Christians differ in externals their base, and their motive, is the same."

Lovely Johannesburg—beautiful homes, wonderful people, fascinating gardens—great vistas of the veldt. "It liberates your spirit," cried Dame Sybil to Ray Phillips. "Yes," said Ray dryly, and added, "but come with me and I will show you something else in beautiful Johannesburg."

In Ray's "funny little car" which reminded her of a beetle, Dame Sybil set forth to see Johannesburg's "other side." "I never saw such exciting driving in my life," she confesses. "He went right over the bumps instead of going around them. I think that is typical of the way he works. When difficulties come he doesn't sit down and say, 'How in the world am I going to get over that?' He just goes right ahead over them."

And said Dame Sybil, with tragic accent, "He took me into some of the most ghastly slums I think I have ever seen in my life, where the natives were living—just as in pigsties. It seems a frightful thing that the white person is responsible for this. One admires the pioneers, one admires the people who went out there and lived, roughly and

austerely, because they were trying to make up a new country. But that lure of gold did such a frightful thing to the human spirit. I wish you could see the people in the mines there. You who know Africa know what the mines are. I went down two of the deepest mines and saw these magnificent people with bodies like Greek gods and wonderful faces and heads set on their necks so beautifully—saw them having to work crushed underneath rock, getting out gold. I came to the top of the mine and I saw the gold quartz and the gold dust all made in lovely cakes, and I felt, Oh, is it worth it when you think what the poor native has had to go through!

The Missionaries Came and Saw

"You see, they gave him nothing else. They took him away from his women folk and made him live an unnatural secluded life, and herded him in these slums. These people are getting fairly comfortable now, but that is simply the work that the missionaries have done. The missionaries came and saw what was being done to human beings.

"The missionaries came there without racial prejudice. I think that is a wonderful thing to say of the people of this country (the United States) because you have had to grow up with another race and one sees through this country deep racial hatreds. We in England have not got that because we have not grown up with another race and we have not seen the difficulties, but we know what it is like in India. Racial hatreds don't live side by side with the thing that Christianity is teaching.

"Ray Phillips took me through these awful places, and I don't suppose there was one of those little hovels that we went into where he did not get a greeting of some sort of joyousness from those people."

As she recalled the calmness and radiance of many a dusky face Dame Sybil exclaimed, "How we can think of them as inferior races when they have got a sunshine that lots of us white people haven't got, a deep appreciation of the things that have been given them, spaces and mountains and sky! And you see them responding to it in a way that we very often do not do."

"Why Bother About Native Missions?"

And then impulsively she cried, "I think it must be awfully hard for you sometimes when you have to go and raise money, ask the churches for funds for foreign missions. My father was a parson and I know what people used to say in his parish: 'Why bother about native missions; there is enough to do in our own country.' And there certainly *is* enough to do in our own country. But if we are going to stop just among our own people we are going against things that our Lord said. Our Lord never took the safe way. He always said, 'Go out.' When He gave anything to the people He said, '*Go and give it to somebody else. Go and preach to all nations*, everybody.'"

With all the dramatic ability in the use of voice, face and body that make her the really great artist she is Dame Sybil told what to her was the essence and purpose of Christian missions. She was acting—yes—but she was NOT acting. This was no "part" put on for the moment—she was making the most skillful use of the tools of her profession to portray something real and vital to her. Something that also was in the hearts of all listeners but which they were unable to express so vividly and so tellingly.

This was caught by a press representative who in his report said "she enraptured the missionaries who had spent their lives saying the same things, with less expertness." While the group had scarcely half a dozen missionaries in it the truth of the remark could not be challenged.

Dame Sybil Herself

Sybil Thorndike is the kind of woman who will never grow old. When folks are told that she was born fifty-two years ago in Gainsborough, England; when she speaks of her four grown-up children, one an officer in His Majesty's navy and three on the stage—no one believes her!

Dame Sybil entered upon her professional career with the Ben Greet Players when she was twenty-two. In Egypt, South Africa, Palestine, New Zealand and America as well as her own Piccadilly, she is respected and admired. She has played so many parts in Shakespeare, Greek tragedy, old comedy and modern pieces. Hollywood has no lure; money is secondary; art is first. She has appeared in several British films, most notable being her portrayal of Edith Cavell, the British war nurse, in "Dawn." She is in the United States now with "The Distaff Side."

Dame—but why, you ask, this "Dame." Just this—in 1931 as a recognition of her contribution to the theatre King George bestowed upon her the honor of Dame Commander of the British Empire. She has the distinction of being one of three women of the English drama to have received such an honor.

In private life she is Mrs. Lewis Casson, wife of a well-known London actor and manager. Her father was Rev. Arthur John Webster Thorndike, and when Sybil was born he was a minor canon in

the English church. Shortly after her arrival he became Canon of Rochester and so the vivacious, fair-haired child grew up in the shadow of that famous cathedral.

"I was born without a bit of racial feeling," she says. "Our house was always filled with folks. We used to have black people and yellow people and all sorts of folks coming to stay with us and preaching in the churches on Sunday. I grew up without any sense that one race was better than another and that there were people who wouldn't let black people sleep in the same house with them. One of our dear Negro missionaries always had our spare room.

"In the same way," she added, "I think parsons' households grow up without any sense of class. You haven't got that so strongly developed here as we have in England. My father used to say, 'You go and see folks in the poor dwellings in just the same way as you go to see the squire. Don't make any difference.' In the Christian church everybody is equal. My children were born without any feeling of superiority. We lived in a slum in Westminster and they were pals with the children there."

And by the way, Dame Sybil is a close friend of Muriel Lester, England's great Christian social leader.

Her Philosophy of Missions

And then Sybil Thorndike shared her unique and beautiful "philosophy of missions":

"There is no character that is outside an actor's ken. In ordinary life people can say, 'I don't know people like that. I just pass them by,' I think, pharisaically, sometimes. An actor, rather like a priest, can *never* say that. An actor has to touch every single person. However far away a character may seem from us, however degraded and awful, one has to dig down inside one's self somewhere and find the meeting place, find something which, if one's education, environment and happy bringing up had not been what it was, might have been that person.

"I believe that in each of us and in each of our countries there is the germ, the embryo of every other person, and that deep down in us we have brotherhood, and more than brotherhood, we have an actual participation in the being of every other person; and that so long as there are any people in the world downtrodden, living lives of misery and sin and awfulness, we cannot sit at ease and accept the good things of life without doing something.

"People say that Christians are such meddlesome things; they always go putting their noses in where they are not wanted. They have no business to do this and that. I do think Christianity is *meant* to stir up a grand sort of unrest. And that is what it has done in Africa.

She Has No Racial Antipathy

"Ray took me down to that lovely place, the Bantu Men's Settlement, where white people said I should be a little careful about mixing up with all those native people. They said, 'I know you come in as a stranger, but be a little careful.' I said to Ray, 'Do I need to be careful?' He said, 'No, you need not.' I said, 'I *won't* be then!'"

Again and again Dame Sybil expressed her repugnance to the racial antipathy and intolerance which she saw on all sides. She visited the Bantu Men's Social Centre several times. She visited the lovely little Bridgman Memorial Hospital often.

"There will be a great understanding between our races," she declared, "between the races of the South African native now coming into his own and building something quite big, and the white people, because of the work that Mrs. Bridgman, Dr. Bridgman and Ray Phillips have done. It will be almost incalculable in its worth when struggles come, as they are bound to come. The Bantus are a facile, clever, acquisitive race. They leap at new ideas. They are admirable speakers. Their use of words is most graphic, most vivid, and their acting ability amazing."

She made a theatre in Johannesburg—where natives are not allowed to attend—let her company give "Saint Joan" to a native audience. "I have never played to a better audience," she exclaimed; "the alertness, the sensitiveness, appreciation of everything that Saint Joan was trying to work for. You saw the eagerness and the desire and the motive power; you felt it simply coming at you."

As they rehearsed "Medea," Dame Sybil noticed the native workers crowded in the wings, their bodies swaying to the rhythm of Euripides. The brass rail around the orchestra pit needed much polishing during rehearsals!

"They gave me a new way of looking at that 'Medea.' I had used it as a personal thing before. I had been able to use 'Medea' to get rid of a lot of stuff inside myself which I hate, and which the theatre is valuable for, the releasing of something.

"Seeing those native people there made me symbolize in 'Medea' the whole native race crushed like that woman who was wronged so deeply by the splendid civilized white Greek. He had taken everything from her, as we take so much from the native to get our gold, to get our lovely paved

cities and our beautiful, lovely, luxurious living—and suddenly 'Medea' turned when she was wronged so bitterly and cast away. Spiritually that is what is happening to the native. We must feel responsible for him. We must give him of the best. We must give him education and help him as your people do, and as I think my people are doing, because he is so clever, he is so eager to learn, and so loving and responsive.

"If we do the other thing—I need not tell you this—if we do the other thing, something disastrous will be bound to happen. They are strong. They have a physical vigor which is terrific and splendid and a thing that we ought to be thankful there is still in the earth.

"I do think you have been such wonderful people, the way you have kept the work going out there. Don't anybody here think it is not of infinite value and not loved and respected as it is out there. I believe that it is a most happy bond between our two nations, and I do think our two nations between them have got something to do for the world."

And then—she came to the end—far too soon it seemed to the circle of attentive listeners. With arms thrown up in a gesture of both greeting and farewell, she cried, "Thank you so much for letting me come! Thank you for letting me come! I love to feel that I am part of this family here."

And Sybil Thorndike—Dame Sybil Thorndike—went away—leaving behind her a fragrant memory and a new courage.

The Gentleman From Illinois

By George N. White

Our First Democratic Negro Congressman

"INTERESTINGLY enough" remarked Mayor Glenn of Florence, Alabama, the other day, "Alabama seems to have a monopoly on furnishing Negro Congressmen. Oscar DePriest was born right here in Florence, while Arthur Mitchell first saw the light at Roanoke, down near Birmingham."

It is refreshing to note as evidence of a growing minority for fair play in the South that though in a public address in Birmingham, Mr. Mitchell announced that two of his objectives in Congress would be the reënfranchisement of the Negro and the speedy enactment of an antilynching law, both press and public are giving hearty acclaim to his election as a Democrat in Congress.

The *Montgomery Advertiser* in an editorial on November 9 stresses the fact that he is a college man and thereby brings culture as well as ability to Congress. This is a happy change of heart on the part of many white people in the South toward educated Negroes.

While some look with apprehension upon southern endorsement of the new Congressman, most of the letters of welcome from his future colleagues of that section could by no stretch of the imagination be termed patronizing or other than fully fraternal.

Dr. R. R. Moton once said that he doubted very much that there were many Negroes in America who had achieved distinction untouched in some way by the influence of the American Missionary Association. His statement is verified in this

instance, because at the age of fourteen Mr. Mitchell ran away from the farm to Tuskegee Institute, where he worked in the office of Booker Washington, himself a graduate of Hampton Institute, founded by the American Missionary Association.

Later in life he went to Talladega College where one of his schoolmates was William Pickens, well known to our constituency. The Congressman feels that no factor has had larger influence in advancing the race than the American Missionary Association, both through its schools and its unswerving policy of human brotherhood.

"By Faith"—in South Dakota

A revealing epistle from a home missionary

THE testing time is come. We used to read in the Bible and from Christian history how men lived by faith. It seemed all so far away, like hero tales told long ago. To be sure, there were a few choice souls who did so, but excepting at moments of extreme trial faith was not a vital part of life itself.

How things have changed! Relieved of our earthly possessions, what else can we live by, if we live spiritually at all, excepting by faith? Pathetic as is the loss of material things, how much more crushing the broken spirit! All about us personalities are breaking under the strain. How are our theories of life and religion put to the test!

Recently I was standing on the plains with an old man who once had been prosperous and given God his share. Now he was divested of all his possessions and beholden to others for the very necessities of life.

We looked over the hot, blistering plains. The wind was rising and dust beat our faces. As he lifted his head to the sun that turned to yellow paleness behind a cloud of dust, a far-away look came into his eyes and a smile almost childish played over his worn features. And then he said, this man who had been so utterly beaten:

"Well, God will think of us some day; He will not always forget us." I turned about, a lump in my throat, tears in my eyes.

The other day a lady called. Could I come to see her husband?

"Do you still live on your farm?"

"Yes, but Gilbert is in jail. You helped his brother; I thought maybe you could do something for him."

So I went to jail. Gilbert had drunk his troubles away and somehow gotten entangled with the law. A couple of hours—and a justice's sentence of eighty days' imprisonment.

Yes to be sure, that is the law. But what about those few cattle that must have water within twenty-four hours or they will die? What about the wife and five children? So it was arranged. He is on parole for the winter. They are Lutherans, their old religion long since neglected and almost forgotten.

We seem to have quite a number of consecrated ministers in the Congregational Church who long since have gone past the point of proof texts, and while all seems tumbling, stand up undismayed.

"How can I discover where God wants me to work?" I asked of one.

"Find the hardest place you can; find the hot spot of trouble; there is God's call," was his instant reply.

One of our missionaries from India came to our state superintendent and asked him if there was a field in the state where no minister would go.

"Yes, a whole county, in fact, where there is no religious work of any kind; but the Board can give you no support, for we have no more funds."

Somehow he got to the field. His wife is an M.D. They worked as they did in India. He said the conditions and the outlook on life of the people were much the same. Often have I been on programs with him. Nothing has ever made me feel so humble.

That field and eight others will be vacant this month, for the men have reached the end of their endurance.

The young people have for their theme this year, "Youth making a new world." Sixty churches closed in Montana last year; more will close this year. We in our denomination will have many vacancies, as will the others. Where will you place your life?

It is a principle with me to keep faith with youth. I try never to lie to them. These fields are *not* "hungering for the word." Many have driven out their ministers and closed the doors of the churches for economy's sake. One church two weeks ago voted out the minister, as they could no longer afford to run the church—and the same week the commercial club of that town voted a forty dollar a week subsidy to the movie house.

Neither the state of Illinois nor the United States asked the great Abraham Lincoln to come and save them. He forced himself upon their attention and he was too big for them to remove him from their consideration. For such there is a great field.

"I came among you as one who ministers"—and He gave His life a ransom. You may get the reward of gratitude, you may not. But that is life. It is the same in the industrial world. It is a battle to the finish.

"And what about God?" you say, "Doesn't He help?"

That depends upon you. If you find your way through struggling prayer to His throne, He will, otherwise you stand alone. "*Seek* and ye shall find!" You don't get this relationship with God by praying in a soft warm bed at night. Prayer is the struggle of the soul to be permitted to enter the purpose of the Eternal, and active, unrelenting service.

A Family Affair

Play by Leila H. Richardson

CAST

Mr. and Mrs. Weymouth.

Three children, of high school age, junior high school age, and one six years old.

SCENE

Dining room, with table set for supper.

MR. WEYMOUTH (*reads from the magazine, "Advance"*)

"To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The Church's blessings free and leave the others
To foot the bills and spread the gospel tidings,
Or to take pen, to sign a pledge that's duplex
And *share* the cost. To write—to sign—to pledge
To pledge—perchance to pay! Ay, there's the rub;
For in six months I may have lowered salary,
Stocks may have sunk, or bad investments hit me,
And then, besides, the increased cost of living
Must give me pause; then too, there's the respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?
Why not? Because I do not propose to be a slacker!"

MRS. WEYMOUTH (*on cue "share the cost" enters, carrying a plate of cake; listens, laughing, as she completes arrangement of table*): What are you doing? Declaiming Shakespeare?

MR. WEYMOUTH: I found this in our church paper. Rather clever of the editor to insert that piece just at the time when so many of our churches are having their Every Member Canvass.

MRS. WEYMOUTH: That reminds me—our annual budget letter came in the morning mail.

MR. WEYMOUTH (*opens and glances over letter*): Same old story—current expense budget cut to the bone. Must raise $— for the coming year. Then we must reduce our indebtedness: the temporary loan that was made to meet the minister's salary and the coal bill. Members of the church and parish are urged to increase their pledges 25%.

MRS. WEYMOUTH: Well, what can our family do?

MR. WEYMOUTH: It's lucky we began the other night to work on our budget for next year. I jotted down the items for rent, food, clothing, fuel, amusements, books, automobile expenses, church and charity, in my diary (*takes it out of his pocket; raises head, a startled look on his face*). My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give the church! I never thought of it before. What are we going to do about it? We've got to fix up that thing right away.

MRS. WEYMOUTH: We can cut the clothing item. You remember it includes a new evening dress for me. Cut that out and we'll give the money to the church.

MR. WEYMOUTH: Really, little woman, *can* you give up that new evening gown?

MRS. WEYMOUTH (*nods yes*): What sort of Christian do you think I am to prefer a new dress for myself to helping the church when once the thing's been put up to me like this?

MR. WEYMOUTH (*ponders a moment*): Well, really now, I don't need those fancy accessories for the machine. The old car will do without them. They were chiefly to pamper my pride anyway. We'll cut those out, and transfer the credit to the church.

MRS. WEYMOUTH: What does the budget letter say about contributions for Missions or Benevolence?

MR. WEYMOUTH (*reads*): "—— Church has always been concerned with more than its own local activities and interests. We have ever sought to share the values of the Christian faith and life with folks in other places and other lands. We believe that this is an essential part of the ministry of any church which calls itself by the name of Christ. So we have helped to make possible Christian education, the ministry of healing, and Christian worship and preaching among those who otherwise would not have had these privileges which we ourselves enjoy. In this respect, however, our church has been beating a very steady retreat. We believe that it is time to stop that retreat. We urge you to share as you can in our church's service in other areas of our world. The column at the extreme right of the pledge card is for benevolence pledges. If you already pledge in that column, we ask you to continue to do so. If you have given up pledging to benevolences, will you not resume your share there this year? If you have not been accustomed to give to this worldwide ministry of our church, we urge you to do so. We do not want —— Church to be less than Christian."

That is the statement of the Church Missionary Committee.

MRS. WEYMOUTH: You know what will happen on this canvass, don't you? To many of the

canvassers and to a large majority of the church people, the local expenses loom so large and cast such a shadow, they just don't see the benevolence obligation at all. Do you know, only —% of the people in this church gave to Missions last year?

MR. WEYMOUTH: That's where they make a great mistake. Do you know, I believe that if the churches could get more of their members to appreciate the worldwide Christian viewpoint, we'd *increase* the giving for *local expenses*. At the last State Conference, the pastor of one of our largest churches spoke on that very subject, and what is more—he *proved* it from figures of his own church canvass! (*Turns pages of diary, then reads*): "In 1934, this church received 216 pledges for *both* Parish and Missions. These pledges averaged $28 per year for Parish, or 54 cents per week. 283 other pledges were for Parish *alone*. What do you suppose they averaged—these pledges of folks interested only in local expenses? They averaged $13.85 per year, or 25c. per week. In other words, the people whose minds and pocketbooks are open to the missionary cause gave twice as much for *local* expenses as those folks who limited their interest and giving to the *local* situation!"

MRS. WEYMOUTH: Isn't that interesting! It's very true that "the light that shines farthest, shines brightest at home."

MR. WEYMOUTH: These quarter pledges—do you know that description of a Quarter?

MRS. WEYMOUTH: Yes, the president quoted it at the missionary meeting last week. "I am twenty-five cents. I'm too small to buy a quart of oil; too small to buy one pound of candy; I'm too small to buy a ticket to a good movie show, but I'm 'some money' when I come to church."

MR. WEYMOUTH: My dear, do you really believe that Missions have a *practical* value?

MRS. WEYMOUTH: Indeed I do—how can people sing "Peace on earth, goodwill to men" and then close their minds to the work our denomination through the Mission Boards is carrying on in the State, in the Nation, and Overseas in twelve different countries! Why, our church has adopted a Project List—the Moultons in India, Dr. Mary Cushman in Africa, native Bible women in China; Christian Education, Ministerial Relief, Work among Negroes, Southern Highlanders, Indians in our own country; Larger Parishes and missionary churches in our own State. One of the younger women in the church said to me the other day, "This program of our denomination for Missions is the biggest work of the church, isn't it?"

MR. WEYMOUTH: My dear, if we are to increase the Parish pledge 25%, what can we do to help Missions?

MRS. WEYMOUTH: Here's where the Cent-a-Meal Boxes will help. They gave them out at the last meeting of the Women's Union. (*She reads from leaflet*): "There are 655,000 families in the Congregational and Christian Churches. The aim is to have a box in every home. Each family is asked to place one cent in the box at every meal as an extra gift in acknowledgment of our thanks to God who has blessed us with food, raiment, homes, friends. We acknowledge it is not only blessed to receive but also it is a blessed thing to share what we have with others. It is in very truth a 'blessing box.' "

I'm glad we've already begun to fill ours! You asked if Missions have practical value? Some time ago I heard a story that answered for me that puzzling question, "Why Missions?" (*Enter the son, a boy of Junior High age.*) When Dr. and Mrs. Marden, our missionaries in Athens, Greece, were in this country on furlough, they spent some time in Detroit. While there they called on a Greek dentist of note—a man who had chosen for his hobby work among boys. After studying the criminal record of that great city, the Greek dentist started a Boys' Club in the worst district. The club has grown until now a yearly budget of many thousands of dollars is required for its maintenance.

"What impelled you to start this work for underprivileged boys?" Dr. Marden asked the Greek.

"When I was a boy, I attended your father's mission school in Marsovan" was the reply.

Who can measure the benefit Detroit is deriving from that missionary enterprise carried on so many years ago in far-away Turkey?

(*The other children enter. All move to table. The child, holding up a penny runs to place at table, saying "My turn!"*)

MRS. WEYMOUTH: Yes, dear, it's your turn to say Grace and put the penny in the Cent-a-Meal Box.

CHILD: God is great and God is good
And we thank Him for this food,
By His hand must all be fed
Give us, Lord, our daily bread.

ROBERT: Can't I put a penny in too? I earned this by doing an errand for grandma, and I have a story that's too good to keep.

MR. WEYMOUTH: Certainly, you can. (*He passes the box to Robert who puts in penny.*)

ROBERT (*straightening up*): We have a big job on our hands in this country—race relations. I

can't forget a story I heard at Young People's Summer Conference:

A brilliant young Hindu student at one of our big colleges went to a certain city to keep an appointment with a doctor. The doctor had been called away unexpectedly and had left word that he'd see him the next day. The young man tried to get a room for the night at the hotel, but was refused admittance. The taxi-driver took him to a couple of boarding-houses, but no one would take him in. Then the taxi-driver offered his room to the stranger. The Hindu called him a good Samaritan. What do you know—the taxi-driver didn't know what he meant! Then the foreign boy took out his Testament and read the story of the Good Samaritan to the American taxi-man—and he gave the Testament to him, too!

ELIZABETH: I found this penny on the way home from school (*puts it in box*). Robert's story reminds me of the program we had at the Girl Reserves—Christmas in many lands. Eight girls took part; some were from the High School and some from the Y. W. Business Girls' Club. A Chinese girl sang a song in Chinese; an Armenian girl—oh, she was so pretty!—took us—by means of the "magic carpet" she said—miles and miles over sea, and land to a little town near Mt. Ararat (that's where the Ark rested, you know) and she described the religious ceremonies of the day in this little town where she was born. A Greek girl told us that in Greece they use the olive tree for the Christmas tree. In Italy, they do not have the Christmas tree custom. Instead, they make manger scenes—sometimes very elaborate ones. A Lithuanian girl and a Polish girl told of the Christmas customs in their countries. Last of all, two German sisters in costume sang a medley of Christmas carols. They looked so lovely and they sang so beautifully! I shall never forget their singing of Holy Night. (*A slight pause, then turning abruptly to her father, she says*): Father, do you think we'll ever have another World War, and fight the Germans again? How could we!

MR. WEYMOUTH: We must get acquainted with other races and other nations. There's a well known story of a famous English author, that illustrates this thought.

Charles Lamb, when asked if he knew a certain person whom he had ridiculed, replied: "Know him! Of course I don't know him. I never could hate anyone I knew."

Knowing about people of all countries and races, and understanding something of their customs and problems, their joys and sorrows—that is making War impossible, for Love will find some other means of settling disputes.

MRS. WEYMOUTH: That's just what Mission Study teaches us. Love is stronger than Hate. (*Smiles.*) Well, it certainly looks as though the 1935 Missionary Budget is going to be A FAMILY AFFAIR in the house of Weymouth.

How do you like this definition—"Missions have become sheer unhorizoned goodwill—the sheer *love of God*, and this is *power* if we could see it."

And there's something unique about *love*—the more we *scatter* abroad, the *more we have to use at home.*

Let's repeat together ——'s verse that we learned in our World Service *S. S.—The World Heart.*

(*All stand around table, the child at center front facing audience. The voices of others are subdued, so that the child's voice stands out.*)

CHILD: I live in a little house,
But the door can open *wide* (*child extends arms*)
I live in a little house
But the great round world's outside.

(*Child can point to globe on desk, or pat it lovingly, or clasp it in his arms.*)

CURTAIN

Boys of the Bombay High School where the prizes were given. See article on page 133.

Secretarial Side Lights

The Senior Foreign Secretary of the American Board

Alden Clark is a soul behind whose brown eyes there seems to lurk the wisdom of the East. At heart he is a philosopher. His mind turns important matters about in many ways before it reaches a decision. Kindliness marks his spirit.

His life suggests the old hymn about Greenland's icy mountains and India's coral strand; at least he was born in Minneapolis and has spent much of his life in India. In between these extremes of temperature he graduated from Amherst College where as President of the Class of 1900 he was responsible for the famous if not notorious "Sabrina"; and Union Seminary where he couldn't help being good. He discovered Mary Whitcomb, his life partner, at Smith, and married her in Brookline, Massachusetts.

He arrived in India, as a member of the Marathi Mission of the American Board, in 1904. Three years later he became principal of the Ahmednagar Normal Training School which under his leadership became a union training college participated in by the missions of the boards of seven different denominations.

From 1918 until 1922 Alden Clark was back in this country, first for a furlough and later for a happy period of service as candidate secretary of the American Board. During the latter year he wrote *India on the March*, a mission study book revealing the author's belief in the Indian people, his insistence upon an equal partnership with the Indian Christian leaders, his own liberal policies with reference to the Indians outside of the Church. The book was rewritten in 1930. It continues to circulate, thirteen years after its first publication.

He later wrote *The Social Dynamic of Jesus*, a book growing out of courses of lectures given primarily to Hindus and Mohammedans in several of the principal cities of India.

1923 found Alden Clark back in India. Two years later he founded the Nagpada Neighborhood House in Bombay and selected for the work its present head, Clifford Manshardt. From 1926 until 1929 he served as principal of the Theological Seminary at Ahmednagar and during this time brought together in its management and support the Methodist, Presbyterian and Congregational Missions and the United Church of Northern India. Here also he gave welcomed assistance to the Indian leaders through his vigorous reply to Katherine Mayo's *Mother India* in the *Atlantic Monthly*. This was repeated in nearly every English paper in India under direct Indian control. He became known as a defender of Indian culture and almost as a Man of India himself.

With the retirement of William E. Strong as Foreign Secretary of the American Board, Dr. Clark, who had already been "broken in," was called in 1930 to Boston for secretarial work. His particular responsibility has been for the oversight of the work in India, the Philippines, the Near East, Spain, and Mexico.

One suspects that Alden derives a deal of solid satisfaction from his children. The oldest, Mary, helped to promote the last Student Volunteer Convention, then served for some time as assistant to "Ted" Hume of India antecedents in the New England Church of Chicago, and is now the wife of a Congregational minister in Minneapolis. One of the sons, John, is a teacher of Ethics at Carleton College and the other, "Bill," is a moving spirit in the Hartford Mission Fellowship which is composed of young people who are looking for someone to send them forth to do a bit of group pioneering in China.

The Secretary's physical diversion has been tennis, though now he essays golf a bit when he can steal time for it. His mental "hobby" is following the movements of Christian thinking—and matching wits with his colleagues.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

THE World Service Programs on *Youth and Japan* (by Ralph R. Shrader and Eleanor Wilson) may be secured from the Department of Missionary Education and World Friendship, 14 Beacon St., Boston, Mass., for ten cents. They are recommended for use in the church school or young people's society. The Christian Life topics for the first three weeks in March deal with Japan, and these programs will be an invaluable aid.

* * *

Among the many peace plans worth considering is the Truce of God, proposed by the Round Table (young people's group) of the First Church of Christ in Hartford, Conn. It was printed in *Advance* for January 24.

* * *

Social Action, the semi-monthly publication of the Council for Social Action begins publication in March. Send for a sample copy to the Council, 287 Fourth Ave., New York. It will be a reliable source of information and suggestion in the social field.

* * *

The World Peace Foundation, 40 Mt. Vernon St., Boston, Mass., is publishing a series of excellent pamphlets on world problems. The first is, *Foreign Trade and the Worker's Job* (10 cents). It also issues a popular edition of Secretary Wallace's, *America Must Choose*, ten cents.

* * *

A discussion outline on the "roots and fruits of religion" was prepared for student groups in New England. It contains statements of twelve religious leaders as to what they mean by religion, how religion "takes hold," and what it should do. This twenty-five page mimeographed document may be secured from the Young People's Department, 14 Beacon St., Boston, Mass., for 25 cents.

* * *

It is time to begin to plan for summer conferences. In addition to the excellent conferences for young people, there are a number for adult leaders. Among these are religious education conferences conducted by Congregational Christians and by interdenominational groups, international relation institutes under the auspices of the Friends and Congregational Christians, and institutes for the development of recreational leadership. Information regarding these may be had from the Young People's Department, 14 Beacon St., Boston, Mass.

A Bantu Good Samaritan

By Julia Christofersen

ONE rainy night in the woods near Ifafa, South Africa a policeman came upon a Scotchman and his wife trying to cook something for themselves.

"Don't you know the Isibengu (gangsters) will kill you if you are out at night?" he asked.

"We have no home to go to."

"Why don't you go to some of the white farmers?"

"We have, but they turned us away."

So the policeman took them to the Native pastor's home near by. Pastor Likumbi and his wife saw they were weak from starvation and in rags, gave them food, bathing facilities, and garments, and put them up for the night.

In the morning they said they were going away, for they felt they could not impose on the pastor. But the latter had learned the Scotchman had been without work for six years, and prevailed on them to stay that day.

The second day, clean and neat, they went to the mines to seek work. In vain did they ask. When night came they tried to sleep in an engine room but were turned out. In desperation they went back to the pastor where they stayed about ten days. During this time the secretary of the church went to wash for a white woman, a Scotchwoman, living by one of the mines. In the course of the day she told the story of the white couple. The lady was immediately interested and she and her husband drove off at once to bring the Scotch couple to their own home, took care of them, and asked work from the mine managers—four mines in the vicinity belonged to the Scotch—and a position was found for the man.

Mine officials sent inquiries to the pastor concerning the matter, praised him for what he had done for a member of the Scotch race, praised the missionaries who had taught him, and have sent him regular supplies of samp, rice, and meat in the year that has passed since then. And the Scotchwoman who had befriended the couple made a dinner for the Bantu pastor at which he sat down with four Europeans—a remarkable thing in Africa and showing deep interest.

Not Until, But As Well As

By James Francis Garvin

"The Movement recognizes that

*"No amount of shifting in social and political patterns of thought and forms of organization will cure the world's diseases UNTIL individuals who constitute the units of society are themselves committed and empowered to a way of life that is honest, pure, unselfish, and loving."**

Such is the conviction of an overwhelmingly large number of active Christians today. Were this conviction true, then human slavery should not have been abolished, child labor should not be outlawed, the existence of sweatshops should be ignored, and a score of other ills should be passed by UNTIL individuals who constitute the units of society are themselves committed and empowered to a way of life that is honest, pure, unselfish, and loving.

All nature is witness to the fact that God does not produce choice specimens abundantly in poisoned or impoverished soil. How then can the Church expect to be used of God to produce honest, pure, unselfish, and loving individuals in a dishonest, impure, selfish, and unloving environment such as prevails at present. Curing the world's disease is a twofold task.

*Quotation taken from an article by Albert Daniel Stauffacher, entitled "Oxford Group—Local Church" published in the December, 1934 issue of the MISSIONARY HERALD.

The opening quoted sentence should not read with the word UNTIL, but with the words AS WELL AS—thus: "A radical shifting in social and political patterns of thought and forms of organization are required to cure the world's disease, AS WELL AS committing and empowering individuals who constitute the units of society to a way of life that is honest, pure, unselfish, and loving."

I would lend emphasis to the crying need of today: to transform the social environment wherein the individual, whom the power of God through his organized agencies vitalizes, can grow strong and not have his vision blurred forthwith by prevailing false standards and vicious practices in social, political, and economic circles that surround him.

I realize that there are many facets to the diamond of God's truth. Some of these are being more clearly illumined at present by the greater stress which the Church is giving to social action—a balance which the Church has lacked for a long time and which is not even yet sufficiently weighted. The new challenge for social action which is being presented so forcefully to youth (and to those of us whose only claim to youth lies in the phrase "Life begins at forty"), will bring back into the active work of the Church many who had failed to see where their talents could find free play.

An Iowan in the Black Hills

A young woman in Student Summer Service tells of her experiences.

THE month of July has been both busy and interesting. I found myself very provincial, and very ignorant, but I am learning rapidly. At first I could not comprehend distances, and the idea of young people driving in twenty-two miles to attend a meeting, as five of them did the first Sunday evening, left me almost breathless. At home, one might drive sixteen miles to the Lakes for a swim, but to drive even half that far to church was another matter.

Another thing which I have had to learn is the type of people with whom I deal. In Boston, I was disgusted when western friends told me they had been asked if we of Iowa were not afraid of the Indians. Yet I came out here and wondered if the rural people would be uncouth and illiterate as Mountain Whites are reputed to be. I changed my mind when I met college people far more cultured than I. I should alter Greeley's statement into "Go west, young people, and GROW."

The week of the Fourth is given over to the Belle Fourche Round-up. No one pretends to live normally. The town is filled with carnival people, cowboys and tourists, and reverts to the life of the past. I imagine that this year that was especially true, for everything was "wide open" and the police were kept busy with drunks and street brawls.

I watched the parade on the morning of the Fourth and went to the round-up in the afternoon. I was thrilled, and I came away with an entirely different idea of the West. While around here the ranches no longer employ many riders, still it is in the blood. A boy of ten or twelve who rides a calf so wild that it takes two men to keep him from jumping out over the top of the pen, is an entirely different proposition

from one whose greatest exertion is roller skating or bicycling.

I saw one chap thrown from a Brama steer. He got up with a broken shoulder. With his arm hanging, I watched him climb a six-foot corral. He was bound that he was going to ride again that afternoon, and the next day he did mount a bucking broncho, but couldn't ride him. He had more grit than judgment. The religion of Jesus is fully adequate for such people, but it needs a particular approach, and I am glad that I saw the round-up before I did much work.

July 8–14 was spent at the Sunny Slope Church in Wyoming. On Sunday morning, I preached here to an audience of forty. Friends took me the twenty miles to the home where we were to meet for a picnic dinner. About forty-five people were present for dinner and the short service which followed.

I wish I might have waited a week before speaking to them, for I am sure I could have given a much more adequate message to a people whose crops are being taken by drought and grasshoppers, and who are selling their herds to the government because they are out of feed and a ton of feed costs just less than a cow.

I talked to people during the week and they are very quiet under their loss, but their livelihood lies in their herds, and what are they to do next year? Even if they have a good crop, how are they to build up their herds once more? Many of them will have to buy most of their food this winter, too, for there is very little garden truck or potatoes. The grasshopper poison put out this spring seems to be very poor—the hoppers thrive on it—and the new will not be given out until the old is used.

Prize-Giving Day in Bombay

By Principal T. Buell

Sir Byramjee in Center, Lady Jee Jeejeebhoy at His Right, Principal Buell at His Left

OUR Prize Distribution function of the year was the fifty-seventh of its kind since the American Mission High School was founded by Rev. Edward S. Hume. It is one of the greatest annual events of school; it attracts prominent citizens as well as the parents and guardians of the pupils; and those who have presided at these functions during the past ten years have been the foremost men in the city.

This year Sir Byramjee Jeejeebhoy, a wealthy Parsee philanthropist of the city, presided, Lady Jeejeebhoy giving away the prizes. Sir Byramjee belongs to the family of Seth Jeejeebhoy Dadabhoy (1766–1849), a prominent Bombay merchant, who endowed many charitable institutions and was one of the first to introduce steam navigation in the Bombay seaport. His son, Byramjee Jeejeebhoy, C.S.I. (1822–1890), who was a member of the Bombay Legislative Council, endowed medical schools in Poona and Ahmednabad, and other educational institutions in Thana and Bombay. His son Nanabhoy (1841–1914) was a very influential member of the Bombay Corporation, and was popularly known as the King Maker.

Sir Byranjee's father, Rustomjee (1864–1922), was a Director in several joint stock companies, and endowed a Home for destitute children in Bombay. Sir Byramjee himself has been a member of the Bombay Corporation since 1914; was sheriff of Bombay for 1927; is a director of the Imperial Bank of India; and is president and chairman of various public institutions. He has endowed a hospital for children, the first of its kind in India.

"Ladies and Gentlemen," said Sir Byramjee after expressing his pleasure at being invited to preside at the function, and after giving a brief sketch of the growth of the American Marathi Mission, "this cosmopolitan institution which Hume founded more than fifty years ago has during its chequered existence survived many a storm, and has now on its rolls 582 pupils of all classes and creeds, mostly from the intermediate and backward classes, hardly able to pay their school fees. . . . Educationally considered, India lags far behind the European standard. While in Ger-

many the population of illiterates is only a third of one per cent of the total population, and in other countries ranges between three and ten per cent, in India the figure mounts to between eighty and ninety per cent; that is, out of every one hundred persons, eighty to ninety are illiterates.

"Under these abnormal circumstances, the percentages of success achieved by this institution in the matriculation examinations in 1933 and 1934 amply bear out the Assistant Director of Public Instruction's remark, 'the School is now one of the best in Bombay.' "

EDITOR'S NOTE: The full address was sent us and Sir Byramjee therein added to the above paragraph: "These good results are in no small measure due to the efficient management, tact, devotion, and resourcefulness of Mr. Buell, the Principal. It is he who is responsible for the achievements of the past several years and for the splendid working of the present day. He is a man whose dogged perseverance has triumphed over every obstacle." We ourselves add that Mr. Buell has not only run this boys' school without financial aid from the American Board for two years, but since last June has also run the women's hostel and the girls' hostel of Bowker Hall from his receipts.

Principal Buell, Standing, Sir Byramjee at His Left

Book Chat

The Chinese

It would be hard to conceive of a better, more usable and adequate treatment of the subject than *The Chinese: Their History and Culture*, by Kenneth Scott Latourette (Macmillan, 2 volumes, $7.50) constitutes. Dr. Latourette is Professor of Missions and Oriental History in Yale University, and a recognized authority on things Chinese. His work has been hailed by other Sinologists as of highest quality and dependability. Professor Johannes Müller of the Berlin Missionary Society declares it to be a wholly worthy substitute for Williams' *The Middle Kingdom*, with treatment of modern Chinese situations from entirely new points of view.

The lay reader, reassured by the approval of the experts, will not be disappointed when he takes up these two volumes. With the emergence of China into world affairs and the stirring and often baffling developments taking place there, it has become increasingly important for Westerners to be intelligent about China. Dr. Latourette has furnished a major help to that end. As one reads, order emerges from the chaos that for so many is China. The plan of organization is simple: volume one gives the history and volume two treats of the culture of the Chinese people. In the latter are chapters on ethnology, government, economic life and organization, religion, social life and organization, art and "language, literature and education." While each volume is in a way complete in itself the two volumes are continuously interrelated. History and culture are one, of course, and one virtue of this treatment is the constantly maintained historic perspective. Much of the value of volume two would be lost, for example, by reading it without first reading volume one.

There are certain features of the work that greatly enhance its usefulness. Not the least is the inclusion of an outline map. At the close of each chapter a brief summary is given. In the volume on the culture of the Chinese each chapter closes with a brief discussion of "Changes wrought by the coming of the Occident." In fact, the impact of the West upon China is always kept in mind. While Chinese culture is dealt with historically the main point of view taken is that of the period just before the old order began to be seriously disturbed by the modern invasion of Western civilization. The student will find extensive annotated bibliographies at the close of each chapter. A short chapter at the very end summarizes in striking fashion the whole rich scene that has been unfolded in the total work.

It would be impossible to comment adequately upon any particular part of the contents of such a work. However, one does feel especially grateful for the way in which the main periods of Chinese history are described and their significance revealed. One becomes familiar with the working of the various schools, the Confucian, the Taoist, the Mohist, and the Legalist. Dr. Latourette does not oversimplify the play of these schools upon Chinese life and

thought, but he makes the reader somewhat aware of the persistence as well as the adaptability of certain main conceptions of human society.

Those with missionary interest will find considerable clarification of the religious scene and will observe the development of religion, particularly of Buddhism, and the way in which religions have merged and influenced each other. It is significant, for example, that Buddhism became one of the dominant influences in China during a four-century period of political disunity and corresponding cultural instability. One cannot but reflect that Christianity today is entering China under somewhat similar conditions. As Buddhism profoundly deepened the spiritual consciousness of China in the fourth and fifth centuries and made a permanent contribution to Chinese life, it may be that the religious and philosophical renaissance that China needs for her future development is to come with Christianity. A new China is emerging. Dr. Latourette feels keenly the uncertainty and agony that are likely to prevail for some decades or generations. But he finds in his deep knowledge of and love for the Chinese people confidence that they will again produce a great *Chinese* civilization. Whatever else one has read about China, this work will bring an organization of knowledge and a wholeness of view that will be greatly appreciated by all who want really to know China. H. V. W.

A Novel of Turkey

A recent Turkish novel called *Ankara* written by the Turkish deputy and magazine editor, Yakup Kadri Bey, satirizes past Ankara life and paints an ideal future for that city. Conditions since 1920 are brought out by means of the heroine, Selma, and her contacts with her friends, husband, the army, government, and Ankara social life.

The first part deals with Ankara during the national struggle against Western imperialism abroad and religious fanaticism at home. The Hodja and the European are both the enemy. Under the conditions of struggle everyone lived on a sacrificial basis. The simplicity of the life of the Gazi, Mustafa Kemal Pasha, was an example to all. The Ankara of those days is called a schoolmaster, bringing energy and hard work to the nation.

The second section deals with the prosperous years after the victory of 1922. Under the influence of the foreign embassies luxury and artificiality became the atmosphere of Ankara life. A character urges "the necessity of finding the foundation of reality which I have lost." As has happened to so many other revolutions, the author points out that the enthusiasm of the Turkish revolution had been corrupted by self-seeking, graft and cocktail parties.

The last division carries the city on to 1943. Interestingly the story paraphrases Genesis to give us a second creation. In this new creation, the Ankara of the future, the cinema will deal with news reels of economic advance or national history. Recreation will be in athletics, visiting museums, hearing classical or adapted native music. Literature will be creative and lift national life. All of life will be on a high intellectual and cultural level.

It is a great picture but the catch is in the realization. The Turkish revolution has come to the place where similar movements have failed in many another country. The slump from Wilson idealism to postwar cynicism is fresh in all our memories. In like manner the author frankly admits the failure of the early years after 1922. What he has not yet seen is that the logical next step in Turkey is what is actually happening in China. This is the building up of a body of changed revolutionaries living on a basis of honesty, purity, self-forgetting, and love. These would furnish a leadership through which Mustafa Kemal Pasha and Ismet Pasha could carry the revolution on to completion. After the early enthusiasm of revolution is past, reconstruction awaits disciplined and changed lives in large enough numbers to swing the nation. That fact is being realized today in many quarters in Europe. When the Turkish leaders will study the strategy of revolution as found in certain books of the New Testament, then Ankara will have an even more glorious future than that described by Yakup Kadri Bey.

The author is one of the leading men in Turkey. He has been the chief exponent of "Etatism," the state control of industry movement, to which Kemal Pasha's government is now committed. He is one of the editors of *Kedro*, a magazine of economics and science, is author of several novels, and is a leading member of the House of Deputies. Lee Vrooman

Recent Publications

American Board

Introducing Harry S. Martin. 4 pages.

Education Society

Adventuring in Friendship with Japan. A six-session unit for Juniors, by Agnes Kelsey Shute. 23 pages. 10 cents.

Children in Japan. A five-session unit for Primary Groups, by Elizabeth L. Reed. 24 pages. 10 cents.

"World Service" in Our Own State. A discussion of state work programs for World Service Schools. 15 pages.

Youth and Japan. World Service Programs for the church school or for Intermediate and Senior departments, by Ralph R. Shrader and Eleanor Wilson. 10 cents.

Brewer Eddy in Hawaii

Secretary Brewer Eddy of the American Board was given a royal welcome in Hawaii on his way home from the Far East. A steady procession of garlands occupied the first fifteen minutes of his reception at Mr. Theodore Richard's home.

They were from Hawaiians, Filipinos, Japanese and Chinese. The *leis* were laid on thick—over twenty of them—some reaching below the knees.

A promotional touch was given the occasion by the collecting of the Cent-a-Meal boxes from all over the Islands. The amount realized was $100.01.

Dr. Eddy wrote in February from California where he made many addresses: "The ten days in Hawaii can never be forgotten. The seventeen addresses delivered to audiences of many races, all deeply interested in the problems of the Orient, tried to make our missionary enterprise seem the most challenging question in our American Christianity. My deep gratitude stays with the many friends who made those days so happy."

An Appendix to "Forward in Home Missions"

A. Our Policy in the South

Perhaps the consensus of mature opinion with respect to our mission in the South can be stated about as follows: (a) we should maintain work now in existence which is making favorable progress toward self-support, but should closely scrutinize all other fields with a view to closing up any that cannot be fully justified; (b) we should seek opportunities of service in the larger and more rapidly growing cities where population is sufficiently large to warrant the feeling that we can offer a special ministry; (c) we should have particular regard for educational centers with their unusual opportunities for training young people in Christian leadership; (d) we might well seek to do our share as a denomination in fields of a distinctly missionary type which will probably never be self-supporting, but which need and deserve Christian care.

There would seem to be, on the other hand, no place for the opening up of new churches in average communities, presumably already sufficiently supplied with churches, where our coming would be in the nature of competition.

B. Procedure Adopted at Seattle, 1931

(1) Every present enterprise aided or proposed to be aided from mission funds which appears to be competitive with enterprises of other denominations constituent to the Home Missions Council shall be submitted by the state conference for consideration to the appropriate committee of the interdenominational organization functioning in that area if one exists. If there is no such organization it shall be taken up with the proper representative of the other denomination or denominations concerned either directly or through the Home Missions Council. The granting of continuance of aid to such an enterprise shall be considered in the light of the facts emerging.

(2) That before any new enterprise be initiated or be aided from national mission funds it shall be submitted by the board for interdenominational approval according to the procedure stated in the preceding pargaraph.

(3) That building aid to any local enterprise by the Extension Boards shall be subject to the same comity understandings and procedure as grants for current support.

C. Procedure with Regard to "Master Lists" of Aided Fields

(1) Each Board will, in whatever manner it deems appropriate, notify its denominational representatives, in each state for which the compilation of data is completed, as to the fields of that denomination which appear to be competitive, to permit verification, correction, or amplification of the data in hand.

2. The Boards or their appropriate state bodies or local ecclesiastical unit will jointly submit all fields which appear to be competitive for consideration and adjudication by the Comity Committee of the State Home Missions Council or Council of Churches, where such a body exists.

3. The Boards will unite in requesting the appointment of a special Joint Comity Committee in each state which does not now have a State Council with the understanding

that such special Committee will represent at least these five denominations or so many of them as have work within the bounds of the given state. In such cases the fields which appear to be competitive will be submitted to the special Joint Comity Committee for consideration and adjudication.

4. Each Board agrees to limit its grant to any field named on these Master Lists which appears to be competitive to the period ending October 1, 1935, pending consideration of such fields and recommendation thereon in accordance with paragraphs 2 and 3.

5. Each Board will urge that a similar procedure be approved by its denominational units which conduct their Home Mission work outside the budget of the Board or which make supplementary grants to aided fields.

6. The Boards will request the cooperation of the Executive Secretary of the Home Missions Council in the follow-up of all these cases. If possible arrangement will be made to have one Board representative and the Secretary of the Home Missions Council meet with each state group when these fields are considered.

D. We feel that for any understanding of the situation the historical approach must be used. Ever since the time of the Reformation the tendency of Protestantism has been to split into competing groups. Almost the only instances where unity has been achieved have been where persecution was employed. Even our early Congregational ancestors only escaped the evil of competition by driving the Quakers and the Baptists out into the snows of the wilderness. More recently the home missionary enterprise has been primarily engaged in keeping up with the great westward expansion in our country. In these days the only thing that seemed to matter was that here was a great migration—the greatest the world had ever seen. A mighty empire was being developed and the church must be represented there. It was a glorious story of heroism and adventure but it is interesting to know that at about the turn of the century when this great venture approached its conclusion and the expansive period was over, there began to arise some question as to some of the methods employed. It is of the utmost importance in considering the matter of coöperation to remember that it has only been a few short years that this has been on the conscience of the church and that before that for long centuries it had been taken as a matter of course. Only unduly impatient people can expect a practice strongly entrenched through centuries of usage to be obliterated immediately. Furthermore, this practice has been in no wise confined to the missionary enterprise. Indeed there are the best of reasons for believing that it is even more prevalent amongst the self-supporting churches than it is amongst the missionary churches and that, as the self-supporting churches determine the policy for the missionary churches, it has remained quite largely for the missionary people themselves to educate the church at large to the disasters which have resulted from competition.

Much, however, has been accomplished. The Home Missions Council was formed in 1914 and immediately attacked this problem. They had to begin in the most elementary way. What constituted competition? There were no standards and so they had to create standards. And through what agencies was the work of adjustment to be done? There were no agencies. The Home Missions Council created them. Adjustment is a tremendously ticklish matter. Where were the experiences that could guide them? No one had taken the trouble to collect and collate them and so this had to be done; and then there was the actual work of adjustment. It soon developed that this could not be accomplished simply by passing fair-sounding resolutions but that it was a matter that had to be worked out, step by step, church by church, and there has been a substantial body of achievement in this direction.

"The Play's the Thing"

FOR ADULTS

"The Fulfillment"
By Mary Russell
(This is a Service of Dedication or Remembrance in Pageant Form)

FOR YOUNG PEOPLE

"The Heritage of the Great Physician"
By Dr. Pauline Jeffery
(The story of this play is the true history of the Scudder family)

"Young China Revolts"
By Ralph R. Shrader
(Four scenes presenting Young China's present situation)

FOR JUNIORS

"The Bridge of Friendship"
Arranged by Mildred C. Widber
(This is a dramatization of "Rainbow Bridge")

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E. Normal Procedure Concerning Official Communications Originating in the Field

The following action was taken by the Committee on Policy and Program at its meeting on June 6, 1934.

The following is regarded as only a procedure concerning official communications originating in the field and addressed to the home office:

1. Communications sent to the home office are to be acknowledged and then forwarded to the superintendent or the secretary of the Board of Directors of the State Conference with the request that the matter be properly recognized and that due consideration be given to it by the Board of Directors, who shall then report back to the home office. In case the decision of the Board of Directors is not satisfactory the question may be carried to the State Conference, and if that is not acceptable an appeal can be made to the home office for final decision.

2. It is also expected that communications dealing with matters for which the Administrative Committee is responsible, but received by state and district offices shall be forwarded for comment to the Home Office.

Heraldings

All Sorts in Montana

A home missionary writes: "Four months have now passed since I began my services in this community. I feel that I am getting pretty well acquainted. I have called on most of the people, including those of other denominations and those with no church affiliation. My enthusiasm for the work grows with each passing week. To live here is like living with one large family. We all know each other's business and we are all concerned about each other's welfare. We have no snobbishness or "400" class of people, we're all just ordinary human beings. We don't all belong to the same church nor all think alike, but we never think of our differences. Christian Scientists, Catholics, Adventists, Congregationalists, Methodists, etc., etc. all unite together in worship and all other community affairs.

"There is a certain element in this typical western town who pride themselves on being 'rough and ready.' They drink and gamble a great deal and God knows what else. (I don't pretend to.) But that's all on the surface. They are very good at heart and would do anything they could for anyone in need. I'm not trying to excuse or cover up their wrongdoing but wish to say that I see possibilities of something higher and better for them. There are those of a very fine type of folk who are thrifty and have high moral standards which make up the majority group of the community. Most of those who attend church are of this group. However, they all send their children to Sunday school."

Mexico Gets Dryer

"Determined to make drinking too expensive for the working classes and too costly a luxury for the rest of Mexico, President Lazaro Cardenas has launched a general campaign against the use of alcohol. He is decreeing higher taxes on the consumption, import and sale of alcoholic beverages. The problem is as complex in Mexico as anywhere else, and the President is well aware of the difficulties in his way. The cultivation of the maguey, the plant which is the source of the two most common and cheapest drinks in the country, gives employment to hundreds of thousands of Mexicans. The maguey industry was in existence when the Spaniards conquered Mexico, four hundred years ago, and before stamping it out it would be necessary to substitute some other form of agriculture. Such a plan is being studied by the Secretary of Agriculture, who is an ardent prohibitionist and recommends the cultivation of fruits in place of the maguey. All of which will, of course, have to be done in face of the most determined opposition from the liquor trade, whose methods everywhere are as unscrupulous as they are anti-social."—From the *New Outlook of Toronto.*

The Missionary Spirit Strikes Home

For the tenth time a holiday conference of youth leaders was held at Defiance College from December 28 to December 31 with an attendance of seventy young people coming from points as distant as Illinois and Norfolk, Virginia. Among the various findings were the following on "What Christian Young People Can Do About Missions and Race Relations":

(a) "Exchange visits of groups, special speakers and programs with churches of other racial groups. (b) Help in local programs of interracial work. (c) Promote interracial councils. (d) Urge equal rights for all races on playgrounds. (e) Exchange students and professors between races and nations in educational circles. (f) Acquaint ourselves with the highest culture of other races and nations by reviewing books or by Friendship tours. (g) Request the papers to present the news in such a way that racial prejudice and misunderstanding will not be increased."

In addition, the committee sponsoring the summer and holiday conferences was requested "to extend every possible welcome to people of other races to attend as either faculty or students." It was also voted that there be at least one Negro on the faculty of the next summer conference at Defiance. As usual, Miss Lucy Eldredge of the Education Society was the moving spirit of the gathering.

This, That and the Other

American College, Athens

The American Junior College for Girls in Athens has the largest enrolment this school year it has ever had—244 students, 70 of them boarding students—although registration was limited more than ever. Every available space is used during the day, even the furnace room.

Japan News Bulletin

This Japan Mission magazine, which Rev. Floyd Roberts of Nagoya has been editing, has been discontinued with the close of 1934.

Negro Nurses Gather in New Orleans

The first Southern Regional Negro Nursing Conference met in the Flint-Goodridge Hospital of Dillard University November 30–December 3 with an attendance of nearly one hundred nurses from eight southern states. Many interesting facts were brought out during the meetings. A health officer from Mississippi stated that out of something over one thousand deaths which he had investigated four hundred were without medical care.

Dean Horace Mann Bond of Dillard University showed that caste distinctions forced the Negro to live in neighborhoods characterized by poor housing, inadequate recreation, limited educational facilities and other factors tending to perpetuate poverty, illiteracy, crime and disease. It was brought out that while there are over a thousand cases of tuberculosis among the Negroes of Louisiana the hospital beds for their care are limited to 212. Sister Henrietta, superintendent of nurses at Charity Hospital, New Orleans, declared that while Negro nurses had not been employed in this institution for any great period of time that she would not like to think of doing without them.

A Pioneer Mother

"Fifty miles from our town lives a widow with four sons who keeps range cattle for a living. She is on the 'bench land' where it is really dry and dwells in a two-room log cabin with not a green tree in sight. She invited us to dine with her on a Sunday evening, and told us of her life. She works hard, accepts no relief, and asks few favors. Her ambition is to maintain a home so her boys can attend school.

She thinks seriously and deeply; doubts many of the orthodox religious views; lacks friends; but lives a life of complete service to her boys. Her income is scarcely sufficient for her support, yet she is ready to give outsiders a meal, a bed, or a home. She said to me that evening, 'You must stay with our church so that these young people may learn how to live. You can do in the church services what we cannot do at home.' There is the reward of the home missionary which no amount of money could equal." *From a Montana home missionary.*

Raising Cotton for a Piano

A Georgia home missionary writes: "When I learned two years ago that the ladies of the S. church had bought a piano for $200 on the instalment plan I was aghast. Someone had exercised shrewd salesmanship. It was an excellent instrument, but it seemed extravagant for a church with such slight financial resources to risk losing both the piano and their payments.

But the piano is now paid for. Most of the money was raised by growing cotton. One of the men gave the use of his land, others plowed it, and the women did the hoeing and picking. It was hard work, but of a sort that they were accustomed to, and it paid well. In addition they had one or two oyster suppers and one chicken dinner, but money is too scarce in rural Georgia for such ventures to be very remunerative. Cotton paid for most of the piano. The church has other needs, but now that cotton restriction has cut off this source of revenue, the ladies are wondering what next they can turn their hands to."

The Grange Hall where the Great Divide church was organized. See next page.

J. N. Bridges of Craig, Colorado

In the Land of Many Miles

Ten years ago J. N. Bridges went from the seminary to serve the church at Craig, Colorado, which is a town somewhat akin to the fabled "jumping-off place," as it is at the end of the line of railroad which runs through the famous Moffat tunnel. But Mr. Bridges was of a sort to go farther, and so he put a notice in the local paper offering his services to any community farther west which desired them. As a result several preaching places were opened scattered over the magnificent distances of Moffat County. The usual procedure has been for a summer student to ride the range during the summer months with the pastor rendering such service as was possible during the remainder of the year.

As the fruit of nine years of consistent friendliness last summer, the people asked to be organized as The Great Divide church. They began with a charter membership of 53 scattered over 100 square miles representing the Disciples, Methodist, Presbyterian, Baptist and Catholic churches, about a third of whom are young people. The church meets in a grange hall thirty-five miles from the pastor's home and the railway. The pastor conducts the preaching services, but the other activities —Sunday School, Young Peoples Society, Business Administration, Sick Benefit, Poor Relief, etc.— are taken care of by the people themselves. The people are average rural citizens who are rather better supplied with education than with this world's goods. This church is a part of the Moffat County Parish, one of the aided fields of the Church Extension Boards.

Christmas Trees in Georgia

Alan Jones of Waycross, Georgia, had a happy time keeping Christmas with his four rural churches. When it came to Christmas trees, he was well-blessed with variety. He writes: "At Friendship we hauled a magnificent cedar tree up to our church door. It is easier for a camel to go through a needle's eye . . . but after sawing off some limbs we worked the tree into the church, and then nailed the limbs on again. At Williams Chapel the Christmas tree was a beautiful young pine. This tree is one of Georgia's best friends, for it gives turpentine, rosin, and the world's best firewood, while from it paper and rayon will soon be manufactured. Of it our Georgia homes are made. But the tree at Williams Chapel was merely beautiful. At Union Hill we used a cedar and at Antioch a holly filled with red berries. Our trees are one of the compensations of this home mission field."

A Country Church in China

In a village of some 600 families in the Peiping area is a thriving little church group which has just built a church which on weekdays is used as a school for about thirty little girls; the government has a school for boys there. One of the church members did all the painting, charging only for materials; a Christian from another village made the windows. The pictures, lamps, clock, and much of the equipment were all gifts, and all the work about the place is done by members.

It was a big undertaking for them to hold a thanksgiving festival with thirty delegates from the district—among whom **Miss Laura Cross** found seven pastors whose daughters had attended Bridgman Academy—but all the members fell to. All delegates ate in the church and the men of the church did the cooking and acted as waiters.

Where Poverty Swells the Population

Max Webster, of the Powder River County Parish of Montana, reports: "Broadus has grown in size this fall, largely due to the moving in of families with children of high school age. In other years many young people have 'bached' in Broadus during the school year while their parents remained with the younger children on the ranches. Because the stock is largely gone this fall the parents have been able to move to town with all the children, and many of them have built small homes here. Thus Broadus has grown twenty per cent within the year.

"We are sorry to note that poverty more generally keeps people away from the church services in town than in the country. When church is held in a schoolhouse people will attend in over-

alls, but not in Broadus. The movement of people to town has brought a decrease in population in practically every open country community which we reach. Another year of drought would speed this population decrease to such a point that work would be very difficult outside of Broadus. As yet no community has disappeared from the map. Poverty has struck as hard at many of the finest and most rugged homes as at some of the others. Our survivors will not all be the most fit, although that will tend to be true. Of course religion is as much interested in one group as in the other, or ought to be."

Madame Chiang Kai Shek

Speaking in Taiyuanfu, she said among other things: "Christianity has a greater chance in China today than in any other country in the world.

"Since the Communists have been driven out of Kiangsi the New Life Movement has organized a special force of men as local government agents. They are taught to be courteous and just. When a district is recovered they go there. The people have no money; their houses have been burned; and their oxen taken by the Communists. Arrangements are made whereby the farmers get farming implements loaned to them at a very low rental, to be paid in easy instalments. We believe it ruins their self-respect to make outright gifts to them. This 'army' helps to plough up the lands free of charge.

"The New Life Movement is flexible, so that it takes in any local reform needed in any part of the country. For example, in Sianfu opium is the curse. The Movement has organized an opium curing clinic. Dr. Clow has taken charge of this. In Kansu it is footbinding that is a great evil. The women have organized themselves against this. In Kaifeng it is trachoma which must be battled against. They have also attacked the flies, so that there are no flies left in Kaifeng. What remedies do you need in Shansi?"

Personals

Dr. John C. Berry, of Worcester, Massachusetts, passed a very pleasant eighty-eighth milestone the other day. He not only enjoyed roast duck, his favorite dish, and an old duck story that everybody always has him relate upon his birthday, but also and especially a gorgeous red banner with characters signifying some special blessing for the eighty-eighth year—a banner sent by some old Japanese nurses of his through the kindness of Dr. Mary Denton of Kyoto; also a movie film of Nara, Japan, which was sent to him by Professor Yokogawa of Kobe College—this being run off during the evening and giving Dr. Berry quite a thrill as he saw some of the old scenes of his early missionary days; there was also a fine book on a Japanese sent him by Marquis Okubo of Tokyo; Dr. Berry also received cards and letters from Japanese and Americans and from Mrs. Otis Cary and Mrs. James Pettee, the only remaining members of the old Okayama group with which Dr. Berry was connected in the early days.

As our readers know, Dr. Berry was a pioneer medical missionary to Japan. He established the first nurses' training school as well. He also became a pioneer in social action, having a great deal to do with the Government's treatment of prisoners—for which he was decorated in later years by the Emperor.

Rev. and Mrs. Loy L. Long arrived in Los Angeles February 17 for their furlough. Their work has been social service in Sholapur, India, where Mr. Long has been at the head of the Gates Memorial Community Hall where they are assisted by Hindus, Mohammedans, and Christians. Babies are fed and bathed and given medical care, the unemployed are assisted, young people attend classes and are trained in character-building activities. Mr. Long is from Oklahoma and Mrs. Long from Kansas. They went out in 1931. Mr. Long was nominated to the municipality of Sholapur and has taken much part in civic affairs, making the Community Hall a force in social justice.

Dr. Henry H. House, the founder of the American Farm School, formerly Thessalonica Agricultural and Industrial Institute, is still active at Saloniki, Greece, though ninety years old in May. We are told that "his presence is a benediction" and we do not doubt the fact.

Mrs. House, at the age of eighty-four, still teaches the Senior Bible Class and prepares Bible lessons to be translated into Greek for a periodical which goes to the national rural school teachers. At present we understand she is writing the story of the school from its beginning.

Prayer Suggestions

Pray that the dauntless courage and indomitable will of the Pioneer may possess our Fellowship as we plan to move forward intensively into the new frontiers of life. (Pages 98, 103.)

Pray that our Extension Boards may be used mightily to guide in the execution of their rethought policies. (Page 99.)

Pray for the work and workers in Kentucky and Tennessee, Ohio, North and South Dakota; in fact, for all in Home Mission work from Alaska to Puerto Rico. (Pages 105, 107, 115, 117, 126.)

Pray for the new Negro Congressman and for those who will follow him as our system of representation becomes more just and expressive. (Page 125.)

Pray for the New Life Movement in China, and especially for the one who mothers it. (Page 141.)

Pray for the country church and for all rural reconstruction work in both America and China. (Pages 111, 140.)

Pray for the work and workers in Johannesburg, South Africa, as seen by Dame Sybil Thorndike (page 122): for the Mirfield Fathers; for missionaries like Mrs. Bridgman and Ray Phillips; for all whites and blacks sincerely striving to bring about an understanding and better coöperation between the races.

In Memoriam

Mrs. Henry Smith Leiper

Eleanor Lansing Cory Leiper, 44, of 1 Paulin Boulevard, Leonia, N. J., died early Wednesday morning, January 30, 1935, at the Harkness pavilion, Presbyterian Hospital, New York City, from a cerebral hemorrhage with which she had been stricken at her home ten days before.

Mrs. Leiper was the wife of the Rev. Dr. Henry Smith Leiper, executive secretary jointly of the American section of the Universal Christian Council and of the department on relations with churches abroad of the Federal Council of the Churches of Christ in America. A daughter, Juliet McCarrell, is a student at Smith College, and a son, Henry Welling, is a student at Phillips Andover Academy, Andover, Mass.

Mrs. Leiper was born in Englewood, N. J., November 28, 1890, the daughter of the late David U. Cory, furnace manufacturer of New York City, and of the late Mary Wickes Cory. She came of distinguished families of the oldest American stock. On her mother's side she was a descendant of Governor William Bradford of the Mayflower Pilgrims and Plymouth Colony, Mass.

After graduating from Dwight School, Englewood, and Smith College, Mrs. Leiper became a travelling secretary of the Student Volunteer Movement. At the time of her marriage her husband was assistant pastor of Rutgers Presbyterian Church, New York City. They met when he was a student at Amherst College and she at Smith, both being members of their college Student Volunteer bands composed of those preparing to be foreign missionaries. Upon her marriage she joined her husband in his studies at Union Theological Seminary. In 1918 she was commissioned a missionary to China with her husband by the American Board and went to Peiping. For five years she was in educational work with Chinese young women. At the time of the great famine of 1919–1920 she organized a notable piece of relief work for women employing them in making Chinese embroidery; the work has continued to grow and attract favorable comment as a model industry. She also helped to establish one of the first orphanages in Tientsin.

A serious break in Mrs. Leiper's health in 1922 compelled the return of the family to this country. Since 1923 her home has been at Leonia. She has accompanied her husband on several of his European trips and she was mistress of the manse of the American Church, Paris, while he was serving as its minister. She also engaged in editorial work and literary criticism and came to have a wide acquaintance among the outstanding authors of religious books in Europe and America.

Among her other activities she was a director of the China Colleges; a member of the American Committee of Ginling College, Nanking, China; a member of the Committee on World Friendship among Children; a member of the Smith College Club of New York City and of many other educational, religious and philanthropic bodies.

H. D. R.

Mrs. Henry T. Perry

Mary Ellen Hartwell was born in 1844 on a farm in Indiana about twelve miles from LaFayette. Studying at Western Female Seminary in Oxford, Ohio, for two years, she returned to teach there for a year after experience in other schools.

In 1880 she went as a missionary of the Presbyterian Board to Bangkok, Siam, but ill health compelled her to return to America at the end of five years. She did Y.W.C.A. work in Somerville, Mass. for some time, then in 1891 married Rev. Henry Perry, American Board missionary to Sivas, Turkey, and accompanied him on his return to his work in 1892. For twenty years they labored there. During the dreadful siege of cholera in 1894 Mrs. Perry took charge of the situation, and with the help of her husband and Mr. Hubbard many lives were spared. After the massacres of 1896 they bent every effort to care for the orphans of those put to death. By her own strong Christian faith she inspired hope and trust in God in the hearts of a despairing people.

In 1913 her husband's health failed; they returned to America and settled in Ashfield, Mass., at the old Perry homestead, and after Mr. Perry's death in 1930 Mrs. Perry continued in the home until her death on January 14, 1935.

Agnes McCartney Lord

A missionary under the American Board for nineteen years in Turkey, Miss Lord taught almost as many years in Negro schools in this country.

Her father was Charles Austin Lord, editor of *The Christian Mirror*, and the family lived for a while in New York City and also in Missouri, but she may be considered a real "Down East" woman as she was born in Kennebunkport, (in 1848), and her home for twenty-five years of her early life was in Portland, Maine.

She received her education in public schools and under private teachers, specializing in music and languages. For several years she taught piano at Vassar College, then went to teach for two years at Hampton Institute in Virginia.

In 1881, under appointment by the Woman's Board of Missions, she joined the Western Turkey Mission and taught in Constantinople and Smyrna. She left the work in 1893 on account of her mother's health, but in 1898 went back to Turkey, this

time to Erzeroum, where she was principal of the girls' school until 1905.

Returning to America, she reëntered the field of Negro education. During the past fifteen years she has been living in Wakefield, Massachusetts, much of the time in poor health, but serene and unselfish, and a faithful member of the church of which Rev. Austin Rice is pastor. On January 5, she journeyed to her "long home."

Mrs. Alfred C. Wright

With the passing of Mrs. A. C. Wright, on December 31, Mexico has lost one of her most loyal friends. In 1886 Dr. and Mrs. Wright went to Mexico and "from the very first day until now" have spent their lives working for and with the people of that land in joyful service for the Master.

Conditions were quite primitive in the little mining towns of those days, but Mrs. Wright enjoyed making the home into which came friends who became some of the most loyal of the early Christians.

In later days, in Chihuahua, El Paso, Parral and Guadalajara, when the work grew and children came into the home, her life was more than full. To her own children she was a most devoted mother, and the careful training she gave them was reflected in many a family around them.

It was a hospitable home to many a passing traveller, for hotels were rare and her guests enjoyed the comfort and rest by the way.

Mrs. Wright loved music as few people do, and it was a great bond between her and the Mexican people.

The pastor in Guadalajara, some years ago, said of her: "Mrs. Wright has always been of the greatest help to me in my work. She is never absent from service and never late and I can not express how much I value this service."

The lives of the American residents in the cities where Mrs. Wright lived were touched in many ways by her influence. She was a good friend in trouble and sickness and the best of companions in the neighborhood life. She joined the circles for literary and social study, when it did not interfere with her routine work, and this served in many cases to interest others in the ideals of the Mission and bring offers of time and money to aid in the various projects for helping those in need of friendly assistance.

Mrs. Wright enjoyed teaching in Sunday school and always had a class of boys or girls who were interested in her clear explanation of Bible truth, especially in its practical relation to daily life.

Her personality was strong and her opinions decided, but as she always wished to be a learner she was ready to follow if any found a better way. Her great desire was for the highest and best wherever it might lead.

In the delightful little city of Claremont, California, where her years of retirement were spent, there was much to interest and charm: missionaries from many lands in the friendly circle of Pilgrim Place, and stimulating thought and faith and love in the Community Church.

From this kindly atmosphere of peace and good will Mrs. Wright quietly slipped away to begin her new Adventure. Friends far and near will miss her, but they will rejoice in her well rounded life of service and her whole-hearted consecration to the cause she loved.

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The Chronicle

Sailed for the Field

January 25. From New York, Ruth A. Parmelee, M.D., returning to the Near East Mission.

January 27. From New York, Rev. Fred Field Goodsell, D.D., for a visit to the Near East, Africa and India.

* * *

Arrival on the Field

January 9. At Istanbul, Turkey, Dr. Lorrin A. Shepard, returning to the American Hospital.

* * *

Arrivals from the Field

January 8. In San Francisco, Rev. George W. Shepherd of Lichwan, China.

January 10. In New York, Rev. and Mrs. Leslie J. Adkins of Antioch, Syria.

* * *

Deaths

January 14. At Ashfield, Massachusetts, Mrs. Henry T. Perry, formerly of Sivas, Turkey.

January 30. At Leonia, New Jersey, Mrs. Henry Smith (Eleanor Lansing Cory) Leiper, formerly a missionary in North China.

February 7. At Vengurla, India, Mrs. Horace K. Wright (Adelaide Fairbank) daughter of Rev. and Mrs. Edward Fairbank of Vadala, India, teacher in Ahmednagar 1915–1919, since 1919 wife of a missionary under the Presbyterian Board.

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Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

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Woman's Board of Missions of the Interior, incorporated in Illinois, 1873. Mrs. A. B. Wilcox, Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the Pacific, incorporated in California, 1877, Mrs. W. C. Blasdale, Treasurer, 2514 College Ave., Berkeley, Cal.

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287 Fourth Ave., New York City

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The Congregational Board of Ministerial Relief conserves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1933, 973 regular and emergency grants were made by the National and State Boards.

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The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the National Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1933, $4,996,341.

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This Commission of the National Council is also the official committee of each of the Missionary Societies and of the General Convention of the Christian Church "for the purpose of disseminating information, cultivating interest and procuring funds." It is also charged with co-ordinating the administration of the Missionary Societies. For information address the Commission in New York or Rev. Howell D. Davies, Regional Secretary, 19 South La Salle St., Chicago, Ill.; Rev. Judson L. Cross, Regional Secretary, 14 Beacon St., Boston, Mass.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Ave., New York City and
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Created by vote of the General Council at Oberlin as an agency of the churches for social research, education and action upon the great social frontiers, industrial, rural, racial and international. The Council for Social Action seeks to serve as an effective instrument through which the churches may give effective corporate expression to their concern for a righteous, just and peaceful world.

"And They Went Everywhere Preaching the Gospel"

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Larger Parishes in Washington
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Finnish Churches
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Louisiana
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Georgia, Alabama
Florida, Kentucky
Tennessee
Student Summer Service
Pastors' Conferences
Leadership Training Conferences
Southeast Summer Assembly
Vacation Bible Schools
Collegeside Church, Nashville
Pleasant Hill Larger Parish
Inter-racial cooperation

In the space above might well be enrolled the names of the thousands of churches and the hundreds of thousands of church members, the "Choir Invisible," who carried the cross of sacrificial giving in 1934

The Church Extension Boards of the Congregational and Christian Churches

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